

THE HUMANITIES IN COLLEGE  
PROGRAMS OF GENERAL EDUCATION:  
ORGANIZATIONAL APPROACHES

By  
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A DISSERTATION PRESENTED TO THE GRADUATE COUNCIL OF  
THE UNIVERSITY OF FLORIDA  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE  
DEGREE OF DOCTOR OF EDUCATION

UNIVERSITY OF FLORIDA  
June, 1959

## ACKNOWLEDGMENTS

The writer gratefully acknowledges the invaluable guidance and counsel of his friend Dr. Leon N. Henderson, Chairman of the Supervisory Committee, who has been a source of inspiration and encouragement during the years of their acquaintance.

Of great help have been the criticisms and suggestions of the members of the supervisory committee: Dr. Robert F. Davidson, Dr. Hal G. Lewis, Dr. Clara M. Olson, and Dr. J. Hooper Wise.

A debt of gratitude is owed to the many humanities correspondents whose assistance in providing needed materials helped to make this study possible.

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## CHAPTER I

### INTRODUCTION

The impact of general education on undergraduate college curricula in the United States during the past thirty years is a matter of record. The development of general education courses has been attended by analysis, exploration, and experimentation of considerable extent. A bibliography, alone, of the movement would run many pages in length.<sup>1</sup>

Though a history of the general education movement is beyond the scope of this paper, a few remarks concerning the development of higher education in the United States, with particular reference to general education, will serve to give orientation to this study of organizational approaches of selected college programs of humanities.<sup>2</sup> Formal higher education had its origins in the colonial period when institutions were founded for the purpose of training men for the

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<sup>1</sup>For a representative bibliography see Paul L. Dressel and Lewis B. Mayhew, "A Selected Bibliography on General Education," Journal of General Education, VIII (July, 1955), 261-86.

<sup>2</sup>Bernard T. Rattigan provides a concise history of general education in his A Critical Study of the General Education Movement (Washington, D. C.: Catholic University of America Press, 1952), pp. 1-14. The history of general education in the last forty years is sketched by Hoyt Trowbridge in his General Education in the Colleges of Arkansas (Little Rock, Arkansas: Arkansas Experiment in Teacher Education, 1958), pp. 1-13.

learned professions, particularly for the ministry. The relatively simple purposes of these institutions and the traditional content of the liberal arts gave this type of education a great deal of unity.

As time passed, institutions became larger and their purposes became diversified. The integrated content of the old liberal arts curriculum was encroached upon by the increasingly specialized type of education demanded by a changing society. Under the leadership of President Eliot, influential Harvard adopted the "free elective" system during the late nineteenth century.<sup>3</sup> Required courses were abandoned in favor of a plan which permitted students to choose freely the subjects suited to their special interests. Other colleges followed suit, and a plethora of course offerings resulted as subjects were divided and subdivided to meet the needs of the specialist.

In the face of an increasing fragmentation of knowledge, a need was felt to provide the undergraduate with a type of education designed to meet the needs of the "whole man," of the student as an individual and as a member of society, not merely as a member of a vocational group. One of the first moves in the direction of organizing a course

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<sup>3</sup>President Eliot was not the first to advocate the elective system, nor was Harvard the first institution to use it. For a discussion of the growth of the elective system in the United States, see R. Freeman Butts, A Cultural History of Education (New York: McGraw-Hill Book Company, Inc., 1947), pp. 515-19.

which would give some integration to ideas was the "great books" course introduced at Columbia by John Erskine.<sup>4</sup>

As the idea of presenting a comprehensive overview of liberal knowledge grew, problems arose regarding the content, organization, and administration of such courses. In terms of content, a survey of current practices indicates that the areas of the humanities, the social sciences, and the natural sciences are commonly included. The organization and administration of such courses take many forms, including the establishment of a distinct educational unit to provide general education, as in the case of the General College at the University of Minnesota. To give direction to their programs, many institutions subscribe to a list of general education goals such as the 1947 list proposed by the President's Commission on Higher Education.<sup>5</sup>

#### Need for the Study

As one of the basic components of the general education curriculum, the humanities area finds itself beset by a host of problems. For example, the humanities are variously

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<sup>4</sup>Erskine's course is described in A College Program in Action, A Review of Working Principles at Columbia College by the Committee on Plans (New York: Columbia University Press, 1946), pp. 165-68.

<sup>5</sup>President's Commission on Higher Education, Higher Education for American Democracy, Vol. I, Establishing the Goals (Washington, D. C.: U. S. Government Printing Office, 1947), pp. 50-58.

defined, and a program in one institution may be primarily the study of literature, while in another it is the study of the arts. Similarly, many different approaches with respect to administration and operation may be discerned. While it is true that these problems exist in other areas of general education, the humanities area has been cited as one which exhibits a diversity scarcely to be found in other areas.<sup>6</sup> In view of the differences which are to be found among institutions in terms of their size and function, it is hardly surprising that a diversity of practice should be commonplace. Yet there is a need for some type of study to present an overview of the humanities and to trace the common elements which serve to identify such programs. An examination of the organizational approaches to the humanities contributes to such a view.

#### Purpose of the Study

It is the purpose of this study to examine the organizational approaches which have been used in the

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<sup>6</sup>Wina Draxton and Robert C. Pooley make this point in their chapter, "The Humanities," in General Education in Transition, ed. H. T. Morse (Minneapolis, Minnesota: The University of Minnesota Press, 1951), p. 120. Clarence H. Faust has this to say, "There is no clear consensus concerning the nature of the humanities, or the most effective methods of education in them, or even the purposes which the study of the humanities should serve," in "The Humanities in General Education," General Education, Fifty-First Yearbook of the National Society for the Study of Education, Part I, ed. Nelson B. Henry (Chicago: The National Society for the Study of Education, 1952), p. 97.

development of humanities programs in selected college programs of general education. More specifically the study seeks to:

1. Examine the selected humanities programs to determine their philosophic, administrative, and operational characteristics.
2. Classify the organizational approaches being used.
3. Study the relationship between the stated goals of the humanities and those of general education.
4. Describe the current practices in humanities courses in the light of the stated aims of the humanities in general education.
5. Analyze the implications of the organizational approaches.

#### Limitations of the Study

The study is limited in the following ways:

1. No attempt is made to determine the relative merit of items of subject matter content.
2. No attempt is made to determine the merit of individual programs in terms of subject matter mastery.
3. The study is limited to the treatment of materials dealing directly or indirectly with the selected humanities programs.
4. The selection of the humanities programs of the study is governed principally by the inclusion of these programs in such authoritative publications as Earl J. McGrath's The Humanities in General Education,<sup>7</sup> Hugh Stickler's Organization and

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<sup>7</sup>Earl J. McGrath (ed.), The Humanities in General Education (Dubuque, Iowa: Wm. C. Brown Company, 1949). A new edition of this work is presently being prepared.



Administration of General Education,<sup>8</sup> and Paul Dressel's Evaluation in General Education.<sup>9</sup>

### Definitions

1. Humanities--Any or all of the areas of literature, the arts, music, philosophy, and sometimes history and religion.<sup>10</sup>
2. General Education--That portion of formal education which everyone should have in order to participate effectively in the complex life of the twentieth century.<sup>11</sup>
3. Organizational approach--the fashion in which a formal academic unit of study is structured in terms of philosophy, administration, and operation

<sup>8</sup>W. Hugh Stickler (ed.), Organization and Administration of General Education (Dubuque, Iowa: Wm. C. Brown Company, 1951).

<sup>9</sup>Paul L. Dressel (ed.), Evaluation in General Education (Dubuque, Iowa: Wm. C. Brown Company, 1954).

<sup>10</sup>Howard Mumford Jones says, "Their field is art, literature, history, and philosophy, four of the highest expressions of that 'peculiar nature distinguishing man from other beings.'" Jones, "The Relation of the Humanities to General Education," General Education: Its Nature, Scope, and Essential Elements, ed. William S. Gray (Chicago: The University of Chicago Press, 1934), p. 50. In another expression: "Historically, the content of the humanities consisted of the more human studies emphasized during the Renaissance in contrast to the theocentric curricula of the Middle Ages. However, in more recent interpretations, the humanities include any or all of literature, philosophy, music, architecture, drama, ballet, painting, and quite frequently religion and history." Paul Dressel and Lewis Mayhew, General Education: Explorations in Evaluation (Washington, D. C.: American Council on Education, 1954), p. 140.

<sup>11</sup>Rattigan, op. cit., devotes twenty-four pages to the treatment of various attempts to define the term (pp. 42-46). The definition used here is based upon that of the President's Commission on Higher Education, op. cit., p. 49, since it appears to be representative.

4. Course--a formal unit of academic education in which instruction is given and credit earned.
5. Program--a meaningful combination of courses.

### Research Procedures

In preparing this study, recently published materials in the field of general education were surveyed, with particular attention given to matters relating to humanities programs. Thirty-one programs of general education were selected for study and analysis, and communication was established with each institution in order to procure such materials as college catalogues, course outlines, syllabuses, and other information regarding humanities offerings. Correspondents in the several institutions supplied materials which were treated for the purpose of preparing the study.<sup>12</sup>

The resulting information is presented in the next three chapters in order to provide (1) a concise description of each program, (2) classifications of organizational approach, and (3) goals and implementations. The description of each program, provided in Chapter II, is presented in the belief that proper understanding of any program is incomplete without some idea of its total organization and its

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<sup>12</sup>The practice was to send a letter of inquiry in order to establish the identity of the humanities correspondent and then to write a personal letter seeking the desired information. For a sample letter see Appendix A. A list of courses is included in Appendix B.

relationship to the parent institution. Chapters III and IV deal with particular aspects of each program, and Chapter V presents an overview and conclusions.

### Institutions of the Study

Of the original thirty-one institutions, twenty-five have been selected for inclusion in this study. Although all but one of the institutions expressed a willingness to assist in the study, several were eliminated when careful examination revealed that their programs did not conform to the pattern of the study. Several other institutions failed to provide materials in time for adequate treatment for inclusion. It should be noted that the institutions in the latter category did not appear to represent any feature strikingly different from those of the selected institutions.

<u>Institution</u>	<u>Location</u>
Antioch College	Yellow Springs, Ohio
Boston University	Boston, Massachusetts
Chatham College	Pittsburgh, Pennsylvania
University of Chicago	Chicago, Illinois
Colgate University	Hamilton, New York
Colorado State College	Greeley, Colorado
Florida State University	Tallahassee, Florida
University of Florida	Gainesville, Florida
Harvard University	Cambridge, Massachusetts
Haverford College	Haverford, Pennsylvania
University of Louisville	Louisville, Kentucky
Michigan State University	East Lansing, Michigan
University of Minnesota	Minneapolis, Minnesota
Oklahoma State University	Stillwater, Oklahoma
Princeton University	Princeton, New Jersey



Purdue University  
 Reed College  
 St. John's College  
 Sarah Lawrence College  
 Southwestern at Memphis

Lafayette, Indiana  
 Portland, Oregon  
 Annapolis, Maryland  
 Bronxville, New York  
 Memphis, Tennessee

Stephens College  
 Wesleyan University  
 Western Washington College  
 of Education  
 University of Wisconsin  
 Wright Junior College

Columbia, Missouri  
 Middletown, Connecticut  
 Bellingham, Washington  
 Madison, Wisconsin  
 Chicago, Illinois

### Related Studies

The organizational approaches to the development of general education courses in social science, physical education, and communication have been studied by R. M. Walsh, W. E. Smith, and W. I. Throssell.<sup>13</sup> The work of these writers has demonstrated the possibility of identifying and classifying such approaches and has provided much valuable information regarding practices in the several areas. A study by Junia Jewell McCracken deals with the teaching of general education humanities courses in selected Southern Association colleges.<sup>14</sup>

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<sup>13</sup>R. M. Walsh, "A Study of the Organizational Approaches of Selected Social Science Courses in College Programs of General Education" (unpublished Ed. D. dissertation, College of Education, University of Florida, 1952). W. E. Smith, "Organizational Approaches to the Development of a Service Program of Physical Education in a College Program of General Education" (unpublished Ed. D. dissertation, College of Education, University of Florida, 1953). W. I. Throssell, "Organizational Approaches to the Development of Communication Courses in College Programs of General Education" (unpublished Ed. D. dissertation, College of Education, University of Florida, 1954).

<sup>14</sup>Junia Jewell McCracken, "The Teaching of Humanities in Programs of General Education in Southern Association Colleges" (unpublished Ph. D. dissertation, George Peabody College for Teachers, 1956).

The McCracken study includes only those programs in which the study of literature receives principal emphasis.

Bernard T. Rattigan's study of the general education movement includes a treatment of five principal approaches to the organization of general education.<sup>15</sup> The philosophic foundations of general education are discussed by Harold Taylor in his chapter in the Fifty-First Yearbook of the National Society for the Study of Education.<sup>16</sup>

#### Summary

Programs of general education are designed to provide for the education of the student as the "whole man." The humanities, which include literature, the arts, philosophy, and sometimes history and religion, have a well-established place in the curriculum of general education, although humanities programs are characterized by a variety of organizational practices. This study is an attempt to examine the various organizational approaches which have been used in the development of humanities programs in twenty-five selected college programs of general education, in order to identify, classify, and describe current

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<sup>15</sup>Rattigan, op. cit.

<sup>16</sup>Harold Taylor, "The Philosophical Foundations of General Education," General Education, Fifty-First Yearbook of the National Society for the Study of Education, Part I, pp. 20-45.

practices in the light of general education.

## CHAPTER II

### HUMANITIES PROGRAMS DESCRIBED

It is the purpose of this chapter to provide a general description of the humanities programs in the institutions of the study. These descriptions, though brief, point up for each institution the objectives of the general education program in terms either of stated objectives or of a conception of the nature of general education, together with the objectives, administrative features, and operational procedures of the several humanities programs.

The principal sources of information for this chapter are the syllabuses, course outlines, descriptive materials, and personal letters received from humanities instructors and administrators in the selected institutions. These materials are supplemented by the published materials found in books, articles, and college catalogues.

#### Antioch College

The two-fold general education objectives of Antioch College are stated as follows:

To set the student on the road toward personal maturity and good citizenship by assisting him to develop his own philosophy and a way of life in harmony with it, and to be prepared for responsible and rewarding participation in a

rapidly changing and highly interdependent society of world-wide scope.<sup>1</sup>

The five broad areas which make up the required general education program are communications, physical science, life science, and the humanities.<sup>2</sup>

The humanities fit into this scheme through the inclusion of a variety of courses for student choice. These are offered on three levels, the first being intended for freshman and sophomore students primarily. On the basis of performance on achievement examinations, students may be permitted to enroll in second and third level courses designed for upperclassmen and to substitute credit for some of the first level general education courses. In any event, each student is required to complete in the humanities area from twenty to twenty-five quarter hours of the seventy to seventy-five required hours in the general education program. The humanities area includes the creative arts, foreign languages, history, literature, philosophy, and religion.<sup>3</sup>

The creative arts consist of dramatics, music, and the plastic and graphic arts. On Level I, two of a possible three general education courses are required. These are

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<sup>1</sup>Antioch College Bulletin: Catalogue Issue for 1957-58, LIII-4 (June, 1957), p. 10.

<sup>2</sup>Paul L. Dressel (ed.), Evaluation in General Education (Dubuque, Iowa: William C. Brown Company, 1954), p. 60.

<sup>3</sup>Antioch College Bulletin, pp. 30-32.

introductions to dramatics, music, and the plastic and graphic arts, respectively. These courses encompass the basic principles common to an understanding and appreciation of these arts, the development of aesthetic concepts in different civilizations, and the major historic styles. Each course offers three credits.<sup>4</sup>

In foreign languages the general education courses are of a type designed to acquaint the student with something of the background and civilization of the particular country, largely in terms of its literature. Though the study of foreign language is not a common feature of general education programs, the spirit in which it is approached at Antioch makes it a not incompatible part of the general education program, particularly in view of the stated aim relating to world-wide society. The three courses are French III, German III, and Spanish III, five credits each, emphasizing reading, conversation, and composition. In each case there are prerequisites of some previous training in the language.<sup>5</sup>

In history, the student may select from four general education courses, two of these being Level I, the other two, Level II. The Historian and Western Civilization is a five-credit, Level I course which gives students practice in the methods that the historian uses to learn

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<sup>4</sup>Ibid., p. 61.

<sup>5</sup>Ibid., pp. 70-71.



about and interpret man's past through a consideration of source problems drawn from periods ranging from Graeco-Roman times to the nineteenth century. American Civilization, also a five-credit, Level I course, includes the study of the political, economic, social, and cultural aspects of the United States and its development. The remaining two courses to be mentioned here are Level II, five-credit courses. The first of these is Modern and Contemporary Europe which deals with problems in European history from 1815 to the present. The second, Tudor and Stuart England, surveys English history from 1485 to 1714.<sup>6</sup>

In literature, the general education student may choose from among eight Level I and three Level II courses which include such courses as Elements of Poetry, Techniques of Fiction, Development of Prose, and others. These courses are of the analytic, creative, and interpretative kind, carried on through analysis of literary forms, student efforts at creativity, and the interpretation of representative works.<sup>7</sup>

In philosophy and religion, two Level I and two Level II courses are offered. One of these is Reflective Thinking, a course which seeks to develop the student's skills in reflective thinking, his awareness of opportunities to use them and of their values in use, and habits of applying them

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<sup>6</sup>Ibid., pp. 74-75.

<sup>7</sup>Ibid., pp. 81-84.

to everyday problem-solving. The other courses deal with religion, philosophy, and aesthetics. The religion course deals with problems in present-day religion, the philosophy course with introductory philosophy materials, and the aesthetics course with contemporary philosophies of art.<sup>8</sup>

The foregoing descriptions, though not exhaustive, afford an idea of the variety of course offerings and the scope of the general education courses in the area of the humanities at Antioch. Because there are many different courses, several instructional techniques are used within the over-all humanities program in matters of content-selection, classroom procedures, and methods of evaluation. On one hand there is the laboratory experience of the art class, on another, the field trip of the religion class or the analysis and discussion of the literature class.<sup>9</sup>

Though it is unlikely that two students at Antioch will have identical general education programs, an effort is made to have each student demonstrate his competencies in the several areas through the use of achievement examinations given at the completion of each of the three levels of general education. The Level III examination is especially designed to evoke broad understandings and the ability to integrate knowledge.<sup>10</sup> Thus, it may be said that

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<sup>8</sup>Ibid., pp. 86-88.      <sup>9</sup>Dressel, op. cit., pp. 60-61.

<sup>10</sup>Ibid.



the student is expected to acquit himself in both his course examinations and in the broad achievement examinations as well.

### Boston University

At Boston University there are two plans which provide for work in general education, one that of the College of General Education, the other that of the Junior College.<sup>11</sup> The program selected here is that of the General College, rather than that of the Junior College. The choice is an arbitrary one, but it is made with the knowledge that students admitted to the College of General Education must meet the same high selective standards as those of the College of Liberal Arts; those admitted to the Junior College need not.<sup>12</sup>

The aims of the general education program in the College of General Education are as follows:

To attain through a study of our cultural heritage knowledge which will enable students to apply a broad perspective when they meet contemporary problems.

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<sup>11</sup>The development of the General College is described in Dressel, op. cit., pp. 366-79. The general education program in the humanities prior to the establishment of the Junior College is described in Earl J. McGrath (ed.), The Humanities in General Education (Dubuque, Iowa: Wm. C. Brown Company, 1947), pp. 233-43.

<sup>12</sup>Letter from Donald L. Oliver, Director of Admissions, College of General Education, Boston University, April 17, 1958.

To develop the habit of reaching an understanding of social problems through the give and take of a democratic discussion method. This means training students to apply an objectivity in their thinking. Students learn to take into account prejudices, stereotypes, and human values; to consider the many sides of a given issue; and to gain insight and appreciation.

To give students experience in evaluating the implications and the consequences of contrasting points of view, and in formulating some bases for personal decision and action.<sup>13</sup>

In a letter to this writer, Frank H. Patterson, Chairman of the Department of English and Humanities, described the program of that department as a single, two-year program required of all freshmen and sophomores in the College of General Education.<sup>14</sup> The program includes work in communications, introduction to literature, English literature, continental literature, art, and music, with the following over-all aims:

To acquaint students with the fundamental requisites for straight thinking, clear writing, and effective speaking.

To give students opportunities for oral and written self-expression.

To enable students to arrive at an understanding of the essential worth and dignity of man by studying the arts of literature, painting, and music.

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<sup>13</sup>Boston University Bulletin: College of General Education, XLVI-5 (April, 1957), pp. 13-14.

<sup>14</sup>Letter from Frank H. Patterson, Chairman, Department of English and Humanities, College of General Education, Boston University, April 25, 1958.

To assist students in understanding certain classics that constitute a common heritage for twentieth-century Americans.

To develop in students the ability to see the vital relationships among the humanities, the sciences, and the social sciences.<sup>15</sup>

Six faculty members comprise the staff of the English and Humanities Department which has its own chairman and budget. Those engaged in the instruction in this area have their primary teaching responsibility to this course. Two hours of lecture and three hours of section meetings a week are used throughout the four-semester sequence. Large-group lectures are shared by department members, while discussion sections are led by single instructors.<sup>16</sup>

An examination of course materials reveals the use of mimeographed reading lists, discussion questions, and supplementary written essays and comments. Complete texts are used in the study of literature. In painting, sculpture, and architecture, the basic elements of each are examined, and specific examples from the Boston Museum of Fine Arts and other collections are studied and evaluated. The elements of music are studied through lecture, discussion, and listening period. All of the arts are handled "not as an added decoration to life, but as an essential part of the rich life

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<sup>15</sup>Boston University Bulletin, p. 22.

<sup>16</sup>Patterson letter.

which is available to every well-educated man."<sup>17</sup>

Though philosophy, as such, is not included in the humanities course, students do study philosophy in a companion general education course of second-year level given by the Department of Human Relations. This philosophy course offers a treatment of religion and the role it has played in shaping the modern world, along with the study of philosophy.<sup>18</sup>

Evaluation is partly the responsibility of the individual instructor and partly of the department. Departmental tests of the essay type are used, with final evaluation being one-third each for the final examination, class work, and writing.<sup>19</sup>

Though special ability or honors sections are not used, the emphasis on student discussion in small section meetings provides the individual with ample opportunity to display personal initiative. The individual student finds other opportunities for self-expression in his approach to the preparation of papers, reports, and other projects.

#### Chatham College

The humanities course at Chatham College comprises

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<sup>17</sup>Boston University Bulletin, p. 23.

<sup>18</sup>Ibid., p. 18.

<sup>19</sup>Patterson letter.

one of the five areas of the basic education curriculum of that liberal arts institution. Basic education is defined as "the essential materials which every educated person should master."<sup>20</sup> The five areas consist of man, the universe, social relationships, aesthetic achievements, and the organization of experience. The nature and emphasis of the basic education curriculum is based on the premise that basic education should be:

1. Comprehensive.
2. Identical for all since it deals with common needs.
3. Directive in emphasis.
4. Correlated with specialized interests.
5. Concerned with the development of social consciousness.
6. Challenging to the further use of creative talent.
7. Directed toward goals to be achieved.<sup>21</sup>

Some thirteen basic courses in the general education program are required, and the arrangement is such that they extend through all four years of college work.<sup>22</sup>

The aims of the four-semester course, The Arts, which is designed for sophomores and juniors, are set forth in the mimeographed syllabus:

To encourage the student to enjoy and understand the arts as they enter into daily life, and to develop a discriminating taste as a reader and as

<sup>20</sup>Bulletin of Chatham College, LII-3 (September, 1956), p. 11.

<sup>21</sup>Ibid.

<sup>22</sup>Dressel, op. cit., p. 88.

a member of the audience at plays, concerts, and art exhibits.

To acquaint the student with works that have contributed to the development of the several arts.

To make the student aware of the importance of tradition in the arts, to suggest the cultural inheritance of modern art, and to underscore the value that may be gained today by restudying great works of art from the past.

To encourage the student to think of novels, symphonies, plays, and painting as works of art having structure and design; and to acquaint her with the elements of the several arts and the fundamental aesthetic principles governing their use.

To encourage the student to develop an individual point of view and the ability to think critically, and to encourage her to see in the ideas and themes implicit in particular works, the expression of a personal attitude on the part of the artist.

To heighten the student's awareness of contrasts between the relationships among various works of art, whether in the same or different mediums; and to achieve a valid integration in the presentation of course materials, in the sense of making clear the common purposes of creative artists and the stream of influences and ideas that may relate one to another.<sup>23</sup>

A staff of ten conduct the course which offers three credits per semester. Students meet in one lecture and two seminars each week. The course correlates work in the visual arts, drama, prose, fiction, poetry, music, and the dance. The work of the first semester deals with form and content in the arts, and the classical point of view is

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<sup>23</sup>"The Arts," mimeographed syllabus for 1957-58, Chatham College, p. 1.



contrasted with the romantic attitude in the arts. The second semester takes up the heritage in the arts, and works are studied from the medieval period and subsequent periods through the nineteenth-century romantic movement. Following this, the last two semesters deal with the modern scene ranging from realism through expressionism, with a consideration of criticism and evaluation in the arts, past and present.<sup>24</sup>

A workshop program affords the individual student an opportunity to do independent reading and to attend recommended concerts, plays, and art exhibits, and to write each semester a series of eight reports evaluating these experiences. In addition, each year the course presents a dramatic production in which students may participate.<sup>25</sup>

Though philosophy and religion are not included in the Arts course, they are treated in another of the basic education areas, insuring their inclusion for every student. At Chatham, one basic education course buttresses another, while at the same time supporting the aims of the total curriculum.<sup>26</sup>

Evaluation procedures consist of several types of

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<sup>24</sup>Charles Le Clair, "Integration of the Arts," Accent on Teaching, ed. Sidney J. French (New York: Harper and Brothers, 1954), p. 79.

<sup>25</sup>Bulletin of Chatham College, p. 48.

<sup>26</sup>Le Clair, op. cit., p. 78.

examinations: hour writtens, final examinations, exemption examinations, and the Senior general examination.<sup>27</sup> The types which apply to the Arts course are the hour writtens and the finals. The hour writtens are used to evaluate student performance during the course of the semester, while the finals are two or three hours in length at the end of the semester. One part of the examination is an objective section made up by each lecturer in his own field, and the other part is a section of discussion questions made up for each seminar group by the individual instructor.<sup>28</sup>

For the correlation and integration of all the basic courses, a senior general examination is used. Though the particulars associated with the kind of test used change from year to year, the examination is intended to arouse in each student the idea that her education is not ending, but just beginning.<sup>29</sup>

#### University of Chicago

Education for the undergraduate at the University of Chicago is designed to serve both general and specialized ends. The former is defined by the University as that which should "give all students a common, critical understanding of

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<sup>27</sup>Dressel, op. cit., p. 89.

<sup>28</sup>Le Clair, op. cit., p. 85.

<sup>29</sup>Dressel, op. cit., p. 97.



the major fields of human knowledge and their interrelationships."<sup>30</sup> This objective is served through a system of general courses offered by the College of the University of Chicago for the purpose of cutting across many special fields to the fundamental ideas in the areas of the natural sciences, the social sciences, and the humanities. In addition, a program of work in writing, language, and mathematics helps to round out the offerings, and two courses serve to integrate the other studies--one in the organization of knowledge, and the other in the history of western civilization.

The general courses in the humanities make up a three-year sequence having the following principal objectives:

To acquaint the student with a considerable body of the best works in the fields of literature, music, and the visual arts.

To develop skill in the arts of interpreting these works.

To give the student an understanding of some of the general principles upon which critical judgments and evaluations of the arts are made and to develop some skill in the written application of these principles.<sup>31</sup>

Each of three year-long courses in this sequence contributes to the above aims. The first course divides its attention equally among music, the plastic arts, and imaginative

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<sup>30</sup>University of Chicago Announcements: Undergraduate Programs, 1957-1958, LVII-1 (October, 1956), p. 41.

<sup>31</sup>Ibid., p. 57.

literature; the second course devotes about one-third of its time to readings in history and rhetoric, one-third to readings in philosophy, and one-third to drama and fiction; the third course is one in criticism, dealing with both critical and imaginative works. David G. Williams, Chairman of the College Humanities Staff, writes that formerly all three of these courses were required of students who received the University of Chicago A. B. degree, but that since 1953 when that degree became one which combines general and specialized education, somewhat fewer students take the third year. He points out that the present program is in theory, at least, a three-year unit, and that almost all students, no matter what the A. B. program, get at least two of the three years.<sup>32</sup>

The first of the courses, Humanities 1, is designed to "raise in the mind of the student various general questions about the arts which will help him to a fuller experience of any particular work."<sup>33</sup> In this course, meeting once in lecture and four times in classroom discussion each week, the student first observes works of art as separate and unique objects which can be considered as things in themselves. He studies the elements and principles of organization.

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<sup>32</sup>Letter from David G. Williams, Chairman, College Humanities Staff, May 8, 1958.

<sup>33</sup>Announcements, p. 58.

Later the student considers individual works in the context of classes of works. In a third part of the course, the student studies individual works from the standpoint of the effect of time, place, and artist.<sup>34</sup>

Once or twice a year, the student in Humanities 1 is required to create a work in the plastic arts, normally using the Studio, which is available to students all day, six days a week. This is a facility provided by the department for student use.<sup>35</sup>

Humanities 2, which meets once for lecture and three times for class discussion weekly, narrows the field of study to literature. The aim here is to develop in the student a "competence in the arts of interpretation needed for understanding works of history, rhetoric, drama, fiction, and philosophy."<sup>36</sup> Questions are raised which point to the aims and essential traits of each work studied.

Humanities 3 is organized to provide a focus in the matter of judgment. Subject matter here includes works of criticism and philosophy as well as literary works in fiction, drama, and lyric poetry. Variant forms of the course provide for critical handling of works in foreign languages or in the visual arts and music.<sup>37</sup>

The Humanities department of the College has its

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<sup>34</sup>Ibid.      <sup>35</sup>Williams letter.

<sup>36</sup>Announcements, p. 58.      <sup>37</sup>Ibid.

own staff and organization to which persons are appointed on the basis of recommendation by the chairman of the department to the dean of the College. For the approximately thirty members of the College humanities staff, teaching in the general education courses is a primary responsibility. Persons from other College or departmental staffs also participate in some of the teaching. Each section in each of the three courses normally is taught throughout the year by the same instructor, regardless of subject matter. Each of the three staffs has a weekly staff meeting at which all common arrangements of the course are settled.<sup>38</sup>

Course materials purchased by the student are low-cost texts of complete works, frequently paperbacks. In some instances, short texts not available cheaply are reprinted in volumes called Selected Readings for Humanities 2 and 3, designed for local consumption. Another volume intended for local use is The Interpretation of Literary Texts.<sup>39</sup>

Students are given advisory evaluation in the form of tests and grades at the end of the autumn and winter quarters, but the only permanent grade in the course is determined by a comprehensive examination in each course at

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<sup>38</sup>Williams letter.

<sup>39</sup>Ibid.

the end of the year.<sup>40</sup> For Humanities 1 this examination is roughly one-third essay, two-thirds objective; for Humanities 2, it is roughly one-half essay, one-half objective; and for Humanities 3 the examination is two-thirds essay, one-third objective. Skills not taught in the course are not covered in the examinations, but readings not covered in the course are specifically assigned for the examination, which rests heavily on them.<sup>41</sup> The examinations are prepared by a course examiner who is a member of the Committee of Examiners for the College and at the same time a member of the humanities staff.<sup>42</sup>

### Colgate University

The general education program at Colgate University is known as the "core curriculum." The core courses are spread throughout the four years of undergraduate study and are required of all students. They occupy approximately one-fourth of the time of each student. They are based on a belief that they are basic to "an intelligent understanding of man in his relation with nature, his fellows, and his God." They include: (1) the natural sciences, (2) philosophy and

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<sup>40</sup>Examination procedures at Chicago are treated in detail by B. S. Bloom, "Changing Conceptions of Examining at the University of Chicago," Evaluation in General Education, ed. Paul L. Dressel (Dubuque, Iowa: Wm. C. Brown Company, 1954), pp. 297-321.

<sup>41</sup>Williams letter.

<sup>42</sup>Ibid.

religion, (3) communication, (4) music and visual arts, (5) literature, and (6) American ideals and institutions.<sup>43</sup>

Three of the core courses constitute a two-year pattern of work in the humanities. The first of these, C 13-14, is a year-long course, Problems in Philosophy and Religion. The principal philosophical and religious problems confronting men in the modern world are studied in this course which offers three credits and meets in discussion periods three times per week.<sup>44</sup> The problems are defined and examined in contemporary discussions, with historical perspective being provided by an examination of the roots of the problems in Greek philosophy and in the Bible. The chief philosophies and faiths that make a claim upon the loyalty of men in our time are studied.<sup>45</sup> A lithoprinted book of readings entitled Basic Beliefs of Modern Culture, prepared by the humanities staff for local use, contains basic course materials plus a list of parallel readings.

A second course, a semester in length, is C 21, Music and Visual Arts, whose general objective as set forth in a mimeographed statement is to:

Provide the student with a basic acquaintance with the fields of music, architecture, painting, and sculpture, and to demonstrate to him the unique power of communication inherent in each art form.

<sup>43</sup>Colgate University Catalogue, 1957-1958, LVII-3 (July, 1957), p. 53.

<sup>44</sup>Ibid., p. 68.

<sup>45</sup>Ibid., p. 69.



The student is encouraged to participate, both emotionally and intellectually, in the art experience, drawing upon his personal background, development, and judgment.<sup>46</sup>

About twelve books are used for regular assignments and some fifteen titles comprise the list of collateral readings kept on reserve for the course. After an introductory period of three weeks of setting a "climate," work in the course proceeds with the individual investigation of the several art forms. The central focus of the course is "to reveal as critically as time will allow the intrinsic qualities of separate, distinguished achievements in the arts" and to make some attempt at evaluation.<sup>47</sup>

The third and last of the core courses which make up the pattern of work in the humanities is C 22, Literature. The two-fold objective of this course is stated as follows:

To introduce students to a critical examination of literature as an embodiment of human wisdom and values and to train them to read literature as an art--an imaginative structure valuable for its own sake.<sup>48</sup>

It appears that the concern of the course is for how writers are expressing themselves, as well as for what they are expressing. The wide range of selections includes complete works, masterpieces of past and present. Students are

<sup>46</sup>"Core 21," a descriptive mimeographed statement distributed by Colgate University.

<sup>47</sup>Ibid.

<sup>48</sup>"Core 22," a descriptive mimeographed statement distributed by Colgate University.

expected to do close critical reading of texts and to prepare papers that demand critical discrimination and judgment.<sup>49</sup>

The core courses in the humanities are under the general administration of the director of university studies and under the immediate administration of a director of each course.<sup>50</sup> The instructors in the core courses come from various departments, giving not more than half-time to the core program. The discussion method is widely used in the class sections, which number from twenty-five to thirty students. The same instructor follows a section throughout the course, although occasionally voluntary forums are arranged in which several faculty members appear as a panel.<sup>51</sup>

Tests are made up cooperatively by members of each core staff, with the essay type being given preference. Each instructor is solely responsible for assigning grades to his class, papers and classroom performance being given about one-third weight and written examinations, two-thirds. Members of each staff meet weekly to collaborate in the development of the several courses and to discuss procedures to be followed.<sup>52</sup>

<sup>49</sup>Ibid.

<sup>50</sup>Letter from Herman A. Brautigam, Chairman, Department of Philosophy and Religion, Colgate University, May 5, 1958.

<sup>51</sup>Ibid.

<sup>52</sup>Ibid.



Colorado State College

At Colorado State College requirements in general education total forty-five to forty-eight quarter hours in the following: humanities, English composition, sciences, social studies, general psychology, personal living, and physical education.<sup>53</sup> The humanities portion of this general education curriculum consists of three one-quarter courses which are required of all freshmen and which carry a total of nine quarter-hours credit.<sup>54</sup>

The objectives of the humanities are stated in the words of Neal Cross, chairman of the humanities division:

To acquaint our students with a few of the world's masterpieces in literature, art, and music.

To create an attitude that the arts are vital to life rather than being ornamental only.

To acquaint the students with some of the great ideas which have moved through western civilization.

Through all of the above to open up avenues of thought and imagination which the student may follow throughout his college career and throughout his life in course work, observation, and interests.

To start on the process of developing intellectual and emotional maturity through the arts.<sup>55</sup>

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<sup>53</sup>Colorado State College Bulletin: General Catalogue, 1957-1958, LVII-7 (March, 1957), pp. 36-40.

<sup>54</sup>Ibid.

<sup>55</sup>Letter from Neal Cross, Chairman, Humanities Division, Colorado State College, April 25, 1958.

The three-part course (Humanities 1, 2, 3) was instituted in its present form in 1945, an outgrowth of a world literature course first offered around 1930.<sup>56</sup> The course includes literature, philosophy, the arts, music, and sometimes religion and history, with the proportion of each depending somewhat on the individual teacher. Generally, literature receives the greatest emphasis, the arts the secondary emphasis, philosophy third, religion and history next, and music probably the least.

The eight humanities instructors are all members of the English department, spending about one-third of their time teaching the humanities course. Each instructor is free to handle his own sections in the way he prefers, and thus there is no uniform pattern of lectures or other instructional procedures. Cross mentions that the large size of the sections hinders attempts to individualize instruction to any great extent.<sup>57</sup> No honors sections or special ability groupings are used.

The Colorado humanities course has its own text, The Search for Personal Freedom,<sup>58</sup> which integrates the fields of literature, art, and music, and provides background information in science, history, and philosophy. The materials

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<sup>56</sup>Ibid.

<sup>57</sup>Ibid.

<sup>58</sup>Neal M. Cross and Leslie Dae Lindou, The Search for Personal Freedom (Dubuque, Iowa: Wm. C. Brown Company, 1948).

are organized on an historical framework dealing with six great epochs in western history: Greek, Roman, Middle Ages, Renaissance, the eighteenth and nineteenth centuries, and the present period. The unifying theme is man's search for personal freedom. Full-color process illustrations are provided for insertion in the book and these plus the many black-and-white illustrations add to the book's usefulness. In addition to the text, students purchase inexpensive editions of complete works for their personal use.

Laboratory experience in the creative arts is provided by the optional Humanities 1a, 2a, and 3a, which make available an opportunity for each student to discover his own creative potentialities.<sup>59</sup> Music listening hours serve to supplement music instruction.

Department tests are not used, each instructor having complete responsibility for the evaluation of the students in his classes. Most of the tests are of the objective type, but some essay tests are usually included every quarter. No general statement can be made regarding the way in which final grades are determined, this being the province of each instructor.<sup>60</sup>

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<sup>59</sup>Colorado State College Bulletin, p. 140.

<sup>60</sup>Cross letter.

Florida State University

At Florida State University a minimum of forty-one semester hours of general education must be completed by each student by the end of the second semester of the junior year. The objective of this program of general education is stated as follows:

To develop in students those skills, understandings, attitudes, and that set of values which will equip them for effective personal and family living and responsible citizenship in a democratic society.<sup>61</sup>

The program includes work in the areas of communications, history, social science, humanities, natural sciences, and personal development.

The required humanities course, Humanities 201-202, is an integrated course offering three hours credit each semester. It contains representative materials from the areas of art, music, literature, and philosophy. The following statement of aims is carried in the mimeographed course syllabus:

Around a series of "cores" utilizing material from art, music, literature, and philosophy, the course is designed to develop understanding of the diverse ideas and forms of art in our western culture today and to discover some of the fundamental principles of the arts as a basis for critical judgment. The

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<sup>61</sup>Florida State University Bulletin: Catalog Issue, 1952, L-1 (January, 1957), p. 141.

course is concerned with the meaning of humanities--art, literature, music, and thought in the world around us and its importance for the individual and society.<sup>62</sup>

In a letter to this writer, Sarah Herndon, chairman of the undergraduate humanities, speaks of the choice of materials for the course:

We tried to choose material which would give the student not so much a survey as an introduction to some of the important ideas and forms in our culture today...we made no attempt to balance the areas of art, music, literature, philosophy, but after we had worked out the course, we found that they were just about equal in proportions.<sup>63</sup>

Course materials include, in addition to the brief syllabus, paperbacks such as Candide, Faust, The Divine Comedy, and others, as well as readings in standard works in the several areas of study.

On the basis that the way to study art is to look, and the way to study music is to listen, students are encouraged to attend concerts, art exhibits, plays, lectures and films. Reports of such events are accepted in lieu of a portion of the some five hundred pages of parallel reading required each semester, a program lasting an hour being counted as equal to thirty-five pages.<sup>64</sup> Student reports are

<sup>62</sup>"Humanities 201," mimeographed syllabus for 1957-1958, Florida State University, p. 1.

<sup>63</sup>Letter from Sarah Herndon, Chairman, Undergraduate Humanities, Florida State University, July 1, 1958.

<sup>64</sup>Ibid.

another device permitting the cultivation of individual interests.

The humanities staff is drawn from the departments of art, classics, English, modern languages, music, and philosophy. It operates under the direction of a chairman. Over-all supervision of the general education program is given by the College of Arts and Sciences through an assistant dean. Each instructor follows his section throughout the semester. Earlier a multiple-instructor approach was attempted, but it was abandoned after it proved unsatisfactory.<sup>65</sup> The lecture-discussion method is generally used, with classroom instruction being supplemented by the use of slides, records, oral readings, and other devices.<sup>66</sup>

Honors sections have been used for several year, the basis for admission being successful completion of the exemption examination in English 101, the communication course. This plan makes it possible for the student to take humanities in the freshman year, rather than in the customary sophomore year.<sup>67</sup>

Evaluation is the responsibility of the individual instructor. Formerly a departmental multiple-choice

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<sup>65</sup>Robert D. Miller, "The Humanities Course at Florida State University," The Humanities in General Education, ed. Earl J. McGrath, p. 212.

<sup>66</sup>Herndon letter.

<sup>67</sup>Ibid.



examination was used, but this practice was given up.<sup>68</sup> A uniform essay test, individually graded, was also attempted, but this proved unsatisfactory. In 1957-1958 each instructor made his own examination, turned it in for approval before it was mimeographed, and was completely responsible for the final grade. The general policy has been for the final examination to count approximately one-third of the final grade.<sup>69</sup>

### University of Florida

General education at the University of Florida is provided by the University College, a distinct administrative unit operating under its own dean. The general education program is based upon the following definition of general education:

General education refers to those phases of nonspecialized and nonvocational education that should be the common denominator, so to speak, of educated persons...the type of education which the majority of our people must have if they are to be good citizens, partners, and workers.<sup>70</sup>

All freshmen and sophomores are required to matriculate in the University College and to undertake a program of study including the areas of the social and natural sciences,

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<sup>68</sup>Miller, op. cit., p. 215.

<sup>69</sup>Herndon letter.

<sup>70</sup>The University Record of the University of Florida: Catalog Issue, 1957-1958, LII-4 (April, 1957), p. 117.

communication, humanities, logic, and mathematics, either taking the comprehensive courses offered in these areas, or a more advanced course, if permitted. The humanities comprehensive course represents eight of a total of forty-two semester hours in the comprehensive courses.

Humanities, C-51 and C-52, is a two-semester, integrated course which includes materials in the areas of literature, the arts, music, and philosophy. The objectives of the program are included in this statement:

The Humanities...is a course concerned primarily with ideas and values...designed to acquaint the student with the great literature, philosophy, art, and music in Western Civilization. Both our cultural heritage and the culture of our own day are studied. Major emphasis is placed upon mature understanding, enlarged appreciation, and a philosophy of life adequate for the needs of our age.<sup>71</sup>

The objectives are broken down as follows:

To help the student develop a more mature and realistic philosophy of living.

To provide an enlarged perspective through knowledge of our cultural heritage.

To enlarge the student's capacity to enjoy great literature, art, and music.<sup>72</sup>

Course practices are designed to meet demands of the above objectives. The student is helped toward the development of a more mature philosophy of life through an examination

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<sup>71</sup>"Course Objectives for C-5," ditto-graphed statement, University of Florida, February, 1957.

<sup>72</sup>Ibid.

of significant issues of contemporary life as reflected in literature, philosophy, and the arts; through an examination of the educational process itself; and through opportunities for self-expression and self-criticism. He is helped to achieve a broad perspective through the study of great creative periods in the literature, philosophy, and art of the West. His capacity to enjoy great literature, art, and music is enlarged through an increased familiarity with representative works and his insight grows as he sees the effect of these arts in his own life.<sup>73</sup>

The first semester deals with such broad topics as experimentalism, anti-intellectualism, and social conflict in the modern world. An anthology, The Humanities in Contemporary Life,<sup>74</sup> is used along with such works as Darkness at Noon, Nineteen Eighty-Four, and Of Human Bondage. A collection of art notes and illustrations is reproduced for local use, and paperbacks of paintings by Picasso, Renoir, van Gogh, and others are used, the selection changing from time to time.<sup>75</sup>

The subject of the second semester is the classical heritage, works being drawn from periods ranging from the

<sup>73</sup>Ibid.

<sup>74</sup>Robert F. Davidson and Others (ed.), The Humanities in Contemporary Life (New York: The Dryden Press, 1955).

<sup>75</sup>"The Humanities in Contemporary Life," ditto-graphed statement, University of Florida, February, 1958.

time of ancient Athens to eighteenth-century France. Works by Homer, Plato, Sophocles, Shakespeare, Goethe, and others are supplemented by Philosophies Men Live By.<sup>76</sup> A collection of art notes and illustrations is used.<sup>77</sup>

The course is conducted in an arrangement of three discussion meetings and one lecture period per week. It has department status within the University College and operates with its own chairman, staff, and budget. The same instructor conducts a section throughout the semester, the lectures being given by various members of the department on the basis of their special talents and abilities. The staff includes about twenty full-time members and six or eight part-time members. The lecture sections are large, numbering into the hundreds of students and attendance is voluntary. The discussion sections average about thirty students and attendance is required.<sup>78</sup>

Honors sections are used to stimulate the interest of a number of second-semester students recommended by their discussion section instructors on the basis of outstanding

<sup>76</sup>Robert F. Davidson, Philosophies Men Live By (New York: The Dryden Press, 1952).

<sup>77</sup>"Suggested Schedule of Assignments for C-52," mimeographed statement, University of Florida, Spring, 1958.

<sup>78</sup>Interview with Robert F. Davidson, Chairman of C-5, Humanities, August 5, 1958.

work during the first semester.<sup>79</sup>

In addition to the use of the discussion method in the classroom and the lecture in the large meetings, music listening hours are presented several times during the week in order to provide students with an opportunity to hear at length the music being studied in the course. Art exhibits are featured on the campus from time to time, providing an educative feature. Many types of audio-visual materials are used.<sup>80</sup>

Evaluation is based upon three kinds of performance. The first of these is the work of the classroom, and may include participation in discussions, performance on quizzes, or other requirements of the individual instructor. The second performance is that evidenced on two progress tests which are given during the semester. Departmental in nature, one of the tests is of the objective kind, the other of the essay kind. The third performance is that given on the final examination, an entirely objective examination. In determining the final grade, action is taken by the department as a whole, 25 per cent of the grade based on classroom performance, 37.5 per cent based on the progress tests, and the remaining 37.5 per cent on the final examination.<sup>81</sup>

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<sup>79</sup>Ibid. Also Robert F. Davidson, "A Program of General Education for Superior Students," Basic College Quarterly, (Fall, 1956), 12-19.

<sup>80</sup>Ibid.      <sup>81</sup>Ibid.

### Harvard University

General education at Harvard University grew out of the recommendations contained in General Education in a Free Society. The Faculty of Arts and Sciences voted in January, 1946, to establish a program of general education through the creation of a Committee on General Education made up of representatives of the various departments. This committee was commissioned to set up a program based on a concept of general education as "that part of a student's whole education which looks first of all to his life as a responsible human being and citizen."<sup>82</sup>

Basic to this general education program is a course in composition designed to illustrate the kinds of writing and thinking peculiar to the humanities, the social sciences, and the natural sciences. In addition, six general education courses are required. Three of these come from a group of elementary courses in the humanities, social science, and natural science. Another three come from second-group general education courses which represent all major areas of study, and which are designed to make available to the non-specialist something of the learning and point of view of

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<sup>82</sup>Official Register of Harvard University: Courses in General Education, 1957-58, LIV-17 (August, 1957), p. 3. See also Harvard Committee on General Education, General Education in a Free Society, (Cambridge: Harvard University Press, 1945).



the specialist.<sup>83</sup>

To fulfill the humanities requirement on the elementary level, the Harvard undergraduate may choose from six courses, the literary orientation of which is indicated by their titles: Epic and Novel (Humanities 2), Crisis and the Individual (Humanities 3), Ideas of Good and Evil in Western Literature (Humanities 4), Ideas of Man and the World in Western Thought (Humanities 5), Interpretation of Literature (Humanities 6), and Uses of the Comic Spirit (Humanities 7). Second-group courses number fourteen, and although the titles would give the impression that they are predominantly concerned with literature, one or two deal with art. The emphasis is on literature, religion, and philosophy.<sup>84</sup> Music is not included.

Stephen R. Graubard, Executive Secretary to the Committee on General Education provides some descriptive details of the humanities program. No person teaching in the humanities courses teaches only in general education. Most of the courses are conducted by one or two professors, and there are several graduate students who are assistants. Most courses are lecture courses, meeting in two lectures per week plus a third meeting for discussion. In all courses very heavy emphasis is placed on the preparation of essays. In some courses four and sometimes even five or six essays

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<sup>83</sup>Ibid.

<sup>84</sup>Ibid., pp. 18-20.

are required.<sup>85</sup>

Each instructor evaluates his course in the manner that he wishes, although tests are almost always of the essay variety. Usually about half the total grade depends upon performance in examinations and half on the essays prepared outside class. No provision is made for any type of honors sections.<sup>86</sup>

### Haverford College

The educational program of Haverford College is designed to "develop in its students the capacity to learn and understand, and to make sound judgments based on knowledge and on thought."<sup>87</sup> In the interest of these objectives and in order to ensure educational breadth, each student is required to take work in foreign language, the humanities, natural science and mathematics, and social science. Three general courses, one each in social science, physical science, and humanities, are provided as one means of fulfilling the requirements in those areas, though these particular courses are not specifically required.

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<sup>85</sup>Letter from Stephen R. Graubard, Executive Secretary to the Committee on General Education, May 2, 1958.

<sup>86</sup>Ibid.

<sup>87</sup>Haverford College Bulletin: Catalog Issue. 1956-57, LV-1 (July, 1956), p. 37.

The humanities general course, Humanities 21-22, Interpretation of Life in Western Literature, offers three hours credit each semester. The objectives of the course are stated by Marcel Gutwirth, course chairman:

To allow the student un-mediated contact with major works of literature (approached in themselves, rather than through the apparatus of historical scholarship or of modern and ancient criticism); to foster a sense of involvement in issues raised by these books; to acquaint the student with the sweep of the Western tradition.<sup>88</sup>

The course, as it now stands, grew out of the experiences of the course chairman, when he was an undergraduate at Columbia College where he studied in the "great books" course. The course at Haverford has been in operation since 1947.<sup>89</sup>

The content of the course spans western civilization from the time of Homer to the modern period. Though the content is predominantly literary, some of the works may be classified as history or philosophy. The first semester reading list includes the following: Macbeth, Illiad, Odyssey, Portrait of the Artist, Oedipus Trilogy, Strindberg's The Father, Genesis, Conrad's Heart of Darkness, Candide, Rasselas, The Divine Comedy, and Pilgrim's Progress. For the second semester: Phaedrus, Don Quixote (Part I), The Castle,

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<sup>88</sup>Letter from Marcel Gutwirth, Chairman, Humanities 21-22, Haverford College, May 3, 1958.

<sup>89</sup>Ibid.

Gospel of St. Matthew, Alcestis, Medea, The Confessions of Felix Krull, Songs of Innocence and Songs of Experience, Spinoza's Ethics, History of the Peloponnesian War, The American, The Charterhouse of Parma, Letters from the Underground, and Tristan and Iseult.<sup>90</sup>

Students purchase paperback editions of complete works, which are read at the rate of one per week. Classes meet for one discussion period of two hours weekly. The sections number about twenty students, and one instructor leads the group throughout the semester. The discussion method is used to encourage student participation, though there is no set pattern for operating the course, policies being made by individual instructors within the framework of general staff agreement.<sup>91</sup>

The course is operated under the general direction of a chairman, who calls staff meetings and deals with staffing problems. The staff members, three to five, depending on the enrollment, are drawn from other departments. The staff makes essay type examinations for use throughout all sections, but each instructor grades the work of his own students and is solely responsible for assigning grades. Because individual practices vary, no general statement can

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<sup>90</sup>"Humanities Reading List, 1957-58," dittographed list, Haverford College.

<sup>91</sup>Gutwirth letter.

be made regarding the weighting of the various factors involved in grading.<sup>92</sup>

### University of Louisville

The educational objectives of the College of Arts and Sciences at the University of Louisville are as follows:

To assist students in the development of exact, critical, and independent thinking, and to provide them with an insight into contemporary scholarship.

To further the general education of students with special emphasis on the development of moral values and an awareness of civic and international responsibilities.

To provide students through their general and more specialized studies with a cultural foundation for further personal and professional growth. Included in this objective is preparation for such careers as can be legitimately included in the curriculum of a college of arts and sciences.<sup>93</sup>

Requirements in general education may be met through the completion of general courses in the areas of English composition, problems of modern society, the natural sciences, the humanities, and the history of civilization. Some flexibility is permitted through the practice of exempting from the general courses those students who

<sup>92</sup>Ibid. Professor Gutwirth reports that his personal practice bases final grades largely on the final examination grade, modified by the impression the student has made in class and written work.

<sup>93</sup>Bulletin of the University of Louisville: Announcements of the College of Arts and Sciences. 1956-57, L-1 (June, 1956), p. 15.

achieve the fiftieth percentile or above on entrance placement examinations. Such students are allowed to proceed immediately to somewhat more specialized courses in the several areas.<sup>94</sup>

The objectives of the general education program in the humanities are stated by John J. Weisert, director of humanities courses:

To introduce the student to various aspects of cultural history as they appear in the fields of literature, music, art, philosophy, and architecture, and to increase or create an awareness of present-day manifestations in these fields.<sup>95</sup>

The student fulfilling the humanities requirement registers for Humanities 201, Introduction to World Literature, a one-semester, three-credit course. In addition, he chooses any two of the following one-and-one-half credit courses: Introduction to Architecture, Introduction to Painting, Introduction to Philosophy, Introduction to Music: Materials, and Introduction to Music: Styles. The student is not permitted to choose two courses from the field of visual arts.<sup>96</sup>

Religion and history are not considered components of this program. Originally the art, music, and philosophy

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<sup>94</sup>Ibid.

<sup>95</sup>Letter from John J. Weisert, Director of Humanities Courses in the Junior College, University of Louisville, April 18, 1958.

<sup>96</sup>Ibid. See also Bulletin of the University of Louisville, p. 59.



portions were taught in three periods of six weeks each, but this plan was changed to that of the plan described above. Another practice which was tried and abandoned was that of using more than one instructor to handle each discussion section during the course of the semester. This collaborative plan proved to be unwieldy, and it was discarded as the course grew.<sup>97</sup>

Humanities 201 is largely a class discussion of texts. The list for 1957-58 was made up of the following: Anne Karenina; Ibsen, Six Plays; Strindberg, Six Plays; Shaw, Four Plays and Man and Superman. Each student is required to read a novel outside of class and write a criticism of it. The staff for Humanities 201 is drawn from the English department.<sup>98</sup>

The other general humanities courses are staffed by members of the respective departments involved. Throughout use is made of a combination of class-discussion and lecture-demonstration methods. Slides, phonograph records, and other audio-visual aids are utilized. No honors sections are used.

Evaluation is the responsibility of each instructor. In the absence of departmental tests, each instructor makes his own. Generally, objective tests are used in painting,

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<sup>97</sup>Ibid.

<sup>98</sup>Ibid.

architecture, and music, and the essay type in philosophy and literature.<sup>99</sup>

### Michigan State University

At Michigan State University, the Basic College is the administrative unit organized for the purpose of providing general education. The objective of that unit is to provide opportunities for students to acquire the following understandings, skills, and appreciations:

The skills involved in communication (reading, writing, speaking, and listening) as the basic tools of human thought and action.

The broad principles and useful applications of the natural and social sciences.

The traditions, institutions, and cultural expressions of man and their significance in relation to modern problems.

The values of individual dignity and human freedom in a democratic society.<sup>100</sup>

The attainment of the above objectives is sought through a program of four year-long comprehensive courses required of all undergraduate students: Communication Skills, Natural Science, Social Science, and Humanities.<sup>101</sup>

The aim of Humanities (Basic 241, 242, and 243) is

<sup>99</sup>Ibid.

<sup>100</sup>Michigan State University Publication: Catalog: 1957-1958, LI-10 (April, 1957), p. 70.

<sup>101</sup>Ibid.

to study "man as a unique, created, and creative being."<sup>102</sup>

This aim is amplified as follows:

By examining the principal experiences and ideas which, from the age of Greece, have shaped the nature of western man and his civilization, the course tries to enrich the student's comprehension of his heritage, deepen his intellectual maturity, enhance his sensitivity to humane values in all fields of thought and endeavor, elevate his ethical outlook, and make him intelligently aware of his own worth and dignity, his obligations, and his responsibilities.<sup>103</sup>

Materials in history, philosophy, religion, drama, art, literature, and music are included in the course. The several aspects are studied in terms of their historical setting. The political, social, and economic aspects of Greek history are followed by discussions of the art, literature, drama, and philosophy of the Greeks.<sup>104</sup> The course continues through the Roman period and down to the modern era. Students are provided with a syllabus which contains an outline of the course, reading assignments, discussion questions, and other helpful materials. In addition, they use a number of paperbacks and standard works in the field.

A department of humanities with its own head operates under the dean of the Basic College. A staff of thirty-five handles a student enrollment of from thirty-five

<sup>102</sup>Ibid., p. 71.

<sup>103</sup>Ibid.

<sup>104</sup>Letter from William E. Sweetland, Assistant Professor of Humanities, Michigan State University, May 8, 1958.

hundred to four thousand, mostly sophomores. All humanities instructors have as their primary responsibility teaching in the humanities course. They conduct the course along the lines of a combination lecture-discussion system, aiding instruction through the use of a variety of audio-visual materials. A single instructor is responsible for each section.<sup>105</sup>

An objective examination prepared by the Board of Evaluation Services and given at the end of each term is used to determine half the student's final grade. The other half is a grade assigned by the individual instructor on the basis of such factors as classwork, essays, and performance on quizzes. Examinations do not cover material not specifically covered in class.<sup>106</sup> Honors sections are provided for superior students.

### University of Minnesota<sup>107</sup>

The College of Science, Literature, and the Arts of the University of Minnesota is committed to the following objectives for a program of general education. Each student

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<sup>105</sup>Ibid.

<sup>106</sup>Ibid.

<sup>107</sup>The program of the College of Science, Literature, and the Arts at Minnesota was selected in preference to that of the well-known College of General Education because it appeared that the former is more in keeping with those of the other institutions than the latter, which is terminal in nature.

should be helped to:

Understand and evaluate ideas through reading and listening and, in turn, express ideas effectively.

Understand and participate intelligently in the solution of social, economic, and political problems.

Understand familiar phenomena of the universe in which we live; understand the fundamental ideas and discoveries of science and mathematics and their influence on human welfare and the development of thought and institutions; understand the basic attitudes and methods of scientists and use them in the solution of concrete problems.

Enjoy and appreciate literature, art, music, and other cultural activities with taste and judgment.

Understand human behavior and the structure of social relationships.

Maintain personal physical and mental health and that of the community.

Choose a useful and personally satisfying field of specialization through experience with typical courses in various fields.

Think critically and constructively, collect and weigh pertinent facts, analyze problems and situations, and approach their solutions with integrity and a sound sense of values.<sup>108</sup>

In the humanities area, each student is expected to complete a minimum of fifteen hours in courses offered either in the several departments or in the Program of Interdisciplinary Studies. The courses in the latter are interdepartmental offerings designed especially to serve the

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<sup>108</sup>Bulletin of the University of Minnesota, College of Science, Literature, and the Arts, 1957-1959, LX-13 (July, 1957), p. 7.

ends of general education.<sup>109</sup>

The humanities program in the Program of Inter-disciplinary Studies is described in the following statement:

...the study of man--his values, his purposes, his aspirations, his achievements. The subject reveals itself in the great works of the human spirit as expressed in the arts, literature, and philosophy. While a distinctive field of study, humanities is related to the social sciences, which deal with relations between men, and the natural sciences, which deal with the world outside of man. The Junior and Senior humanities courses...emphasize significant human issues as depicted by fictional, dramatic, philosophical, and artistic documents.<sup>110</sup>

Humanities in the Modern World (Humanities I, II, III, and IV) is a four-semester sequence in which the subject is approached through a consideration of authors ranging from Pope and Voltaire to Freud, T. S. Eliot, and Kafka. The European Heritage (Humanities 11, 12, and 13) is a three-semester sequence which treats the heritage from the Graeco-Roman period through the Reformation. Another course, American Life (Humanities 21, 22, and 23) features the study of American life in terms of the growth of individualism, religious and philosophic attitudes, and concepts of nationalism. For students seeking an elementary understanding of art, music, theater arts, and applied aesthetics, three

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<sup>109</sup>Letter from Russell M. Cooper, Assistant Dean, College of Science, Literature, and the Arts, University of Minnesota, July 9, 1958.

<sup>110</sup>Bulletin of the University of Minnesota, p. 76.



courses are offered: Principles of Art, Introduction to Music, The Art of the Theater. Each of these in the last group offer four credits. Each unit of Humanities in the Modern World and The European Heritage offers five credits; each unit of American Life, three.

The most popular of these courses is Humanities in the Modern World.<sup>111</sup> Though no departmental syllabus is used, individual instructors do make up syllabuses and outlines which may include, for example, a list of course materials, assigned readings, discussion questions, and other information regarding reports and examinations. Students purchase paperback editions of complete texts.

All teaching is done by single instructors, class sections averaging forty students. Instructional techniques include the use of lecture, class discussion, and audiovisual materials such as art slides and recorded music. The principal means of student evaluation is the use of instructor-made tests, major examinations coming at mid-term and at the end of the quarter.<sup>112</sup>

#### Oklahoma State University

The College of Arts and Sciences at Oklahoma State

<sup>111</sup>Letter from Ralph G. Ross, Chairman of Humanities, University of Minnesota, July 17, 1958.

<sup>112</sup>Ibid.

University has a general education curriculum designed for certain specific purposes:

It gives the student the opportunity to explore the major fields of learning before he chooses a particular field for specialization.

It develops habits of thought, attitude, and behavior which lead to intellectual, social, vocational, and aesthetic maturity.

It encourages an examination of the concepts by which the student will direct his life and teaches him how to use these concepts successfully in a changing world.<sup>113</sup>

This curriculum includes two-semester sequences in the humanities, social sciences, biological science, and physical science. Students generally substitute courses basic to their fields of concentration for the general courses which come within the area of concentration. A general education examination is required prior to the end of the student's junior year, and additional work in general education is prescribed, if necessary.<sup>114</sup>

The humanities sequence, Foundations of Western Culture (Humanities 214) and Our Modern World (Humanities 224), four semester hours each, has this statement of purpose:

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<sup>113</sup>Bulletin of the Oklahoma Agricultural and Mechanical College: Arts and Sciences Catalog Issue for 1957-58, LIV-15 (May, 1957), p. 85.

<sup>114</sup>Ibid., pp. 42-43.

In the humanities we are concerned with man, his ideas and ideals, his hopes and aspirations, as expressed in his creative work, literary, graphic, and musical. We are dealing with knowledge that is not precisely measureable nor subject to experimentation, and we shall be constantly concerned with values. Our primary aim is to explore the great masterpieces of our culture with an open mind and find out by direct experience what the greatest artists and thinkers of the past have to say about the most fundamental problems that face man. Each of us will in this way be able to trace the biographies of great ideas and to identify those which have survived and which have entered into his own heritage of beliefs and attitudes. Finally, one can improve the quality of one's own thinking and feeling by gaining a sympathetic knowledge of what other men have dared and achieved.<sup>115</sup>

Content of the courses is largely historical and philosophical in organization. Literature receives principal emphasis, with smaller amounts of attention to art, music, and philosophy.<sup>116</sup>

An examination of course materials reveals the use of mimeographed syllabuses which abound not only in such routine items as reading assignments and discussion questions, but also vocabulary lists, chronological outlines, and helpful explanatory materials. Students purchase inexpensive editions of such works as Hamlet, Don Quixote, and Faust. Reading assignments are supplemented with audio-visual

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<sup>115</sup>"Humanities 214 Syllabus," Oklahoma State University, September, 1957, mimeographed. Foreword.

<sup>116</sup>Letter from R-E. Bailey, Chairman of Humanities, Oklahoma State University, May 6, 1958.

materials in lecture-demonstrations.<sup>117</sup>

The humanities course is interdepartmental, with more than a half of the staff of fourteen drawn from the departments of English and philosophy. A chairman heads the course, and staff members devote from one-fourth to one-half their time to teaching in the general course. One instructor teaches each lecture-discussion section, which meets three hours weekly. Lecturers meet larger groups two hours weekly in lecture-demonstration periods which frequently feature films and recordings. The discussion sections are made up of an average of forty students, a circumstance which makes the use of the discussion method rather difficult.<sup>118</sup>

Departmental tests are not used. Each instructor makes his own test, and this may be objective, essay, short answer, or some combination. He is expected to include questions on the lecture-demonstrations, and he is furnished questions on these presentations which he may use if he so desires. Each instructor is free to determine the final grade of his students, written examinations spaced throughout the semester being a principal source of evaluation.<sup>119</sup>

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<sup>117</sup>Ibid.

<sup>118</sup>Ibid.

<sup>119</sup>Ibid.

### Princeton University

The general education plan at Princeton University is one of distribution requirements which govern the selection of courses.

The objective of the plan is to see that in his underclass years the student gains an initial understanding of four broad areas of learning: (1) natural science, its method, its significance, and some of its specific conclusions; (2) the study of modern society, its development and organization, its chief institutions and their functions; (3) art and literature, their types and character, their insights and value for mankind; (4) history, philosophy, and religion, their organizing and synthesizing approaches to other studies.<sup>120</sup>

Two courses in each of the above areas are required, although no particular course is required. Obviously it is a flexible plan. The Princeton faculty takes the position that freedom of choice is essential if the undergraduate is to develop a sense of responsibility about his own education.<sup>121</sup>

One means of satisfying distribution requirements in the humanities is through Man in the Western Tradition (Humanities 201-202), an interdepartmental course offered under the direction of the Interdepartmental Council of the Humanities. It is designed for sophomores, qualified freshmen,

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<sup>120</sup>Official Register of Princeton University: The Undergraduate Catalogue Issue for 1957-1958, XLIX-1 (July, 1957), p. 162.

<sup>121</sup>Ibid., p. 163.

and upperclassmen not majoring in social sciences or humanities.<sup>122</sup>

During the first semester the nature of man and his place in the universe are studied in terms of the early Judaeo-Christian and Graeco-Roman traditions and the later thought of St. Augustine and St. Thomas Aquinas. Students are asked to purchase the following texts: The Holy Bible; Aeschylus, Prometheus Bound; Sophocles, The Theban Plays; Plato, Euthyphro, Apology, Crito, Phaedo, and Timaeus; Aristotle, The Ethics; Lucretius, The Nature of the Universe; St. Augustine, The Confessions; and Introduction to St. Thomas Aquinas. The outline of the course is chronological, the idea of freedom and the function of faith and reason providing a basis for integration.<sup>123</sup>

In the second semester of Man in the Western Tradition, the study begun in the first semester is carried into the modern period. The following texts are required: Marlowe, Doctor Faustus; Hume, Inquiry Concerning Human Understanding; Marx and Engels, Communist Manifesto; J. S. Mill, On Liberty; Dostoevsky, The Grand Inquisitor; T. H. Huxley, Selections from the Essays; Julian Huxley, Man in

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<sup>122</sup>Letter from Whitney J. Oates, Chairman of the Interdepartmental Committee of the Council of the Humanities, Princeton University, May 8, 1958.

<sup>123</sup>"Man in the Western Tradition," mimeographed outline for 1957-1958, Princeton University.



the Modern World; Sigmund Freud, An Outline of Psychoanalysis; and Walter Kaufman, editor, Existentialism from Dostoevsky to Sartre. The editions used are generally of the paperback variety.<sup>124</sup>

The course is carried on in two lectures and one preceptorial per week. Under this plan, a small group of six or seven students meet under the guidance of a preceptor whose function it is to follow up the work of the lecture and to discover and correct misconceptions which might have developed. This method dates back to 1905 when it was instituted by Woodrow Wilson, and faculty members of all ranks participate in preceptorial instruction.<sup>125</sup>

The program described above is largely literary and philosophical in nature. Students with special interests in other areas may elect courses elsewhere in regular departments.

#### Purdue University

General education requirements in the School of Science, Education, and Humanities at Purdue University total approximately one-half of the work leading to a bachelor's degree.<sup>126</sup> The general aim of this program is to provide a

<sup>124</sup>Ibid.

<sup>125</sup>Official Register of Princeton University, p. 175.

<sup>126</sup>Purdue University Bulletin: School of Science, Education, and Humanities Announcements for 1957-58, LVII-13 (February, 1957), p. 11.

broad background for each student. Accordingly, courses are required in English composition, literature, developmental reading, speech, mathematics, physical sciences, biological sciences, psychology, social sciences, philosophy, aesthetics and fine arts, foreign languages, and great issues. Except for the courses in great issues and in philosophy, aesthetics, and fine arts, students may be excused from any of the required courses on the basis of performance on proficiency examinations.<sup>127</sup>

Twelve hours of work are required in the humanities areas of literature, philosophy, aesthetics, and fine arts. The literature requirement is Introduction to Literature (English 230-231), six semester hours. This course is a reading and discussion of major works in English, American, and continental literature "to develop an understanding of style, form, and ideas characteristic of great works."<sup>128</sup>

The remaining six hours may be selected from among fourteen courses, each offering three credits and meeting three times per week for lecture, discussion, and demonstration, as the case might be. The Arts and the Observer and The Artist and his Art are two courses in which the aesthetic attitudes and responses of the individual toward creative impulses and his aesthetic evaluation of his

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<sup>127</sup>Ibid., p. 12.

surroundings are studied. Music for the Listener is an introductory, nontechnical study of forms of serious music. Appreciation of the Theatre I and II provide a study of the principles and styles of acting and dramatic presentation in the theatre from the Greeks to the present day.<sup>129</sup>

Seven philosophy courses provide a variety of choices for the study of such philosophic problems as the nature of knowledge and the philosophy of art. Two English courses, Literature and Modern Thought, and Ethical Problems in Modern Literature, are essentially the study of philosophy through the medium of literature.<sup>130</sup>

The Art of the Motion Pictures, the last of the courses mentioned here, is a study of the history and aesthetics of the motion pictures compared with other narrative arts.<sup>131</sup>

#### Reed College

The educational program of Reed College is designed to equip each individual "to live a rich and satisfying inner life through an appreciative understanding of his many-phased

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<sup>129</sup>Ibid., pp. 63, 110.

<sup>130</sup>Ibid., pp. 61-68.

<sup>131</sup>Ibid., p. 58. Throughout the entire discussion of Purdue, unusually great dependence on the Bulletin for information is due to a paucity of published material dealing with the humanities program. The Bulletin is cited by Marbury B. Ogle, Jr., Head, Department of History, Government, and Philosophy, Purdue University, in a letter of May 28, 1958.

environment."<sup>132</sup> The curriculum contains basic general courses which introduce the student to broad fields of knowledge, as well as courses which further competence in chosen fields. The study of significant aspects of literature, fine arts, history, science, and philosophy and the broad relations among these fields is held by Reed to be a worthy end in itself, but one which at the same time contributes objectives of good citizenship, vocational success, and the enjoyable use of leisure time.<sup>133</sup>

The aims of the two-year program in the humanities are "to furnish a background for a critical and appreciative understanding of man's social relations and of his thought and expression, and to provide insight into present problems by an understanding of the past."<sup>134</sup> Two courses constitute this program, Humanities 11 (or 12) and Humanities 21 (or 22). The first of these, Humanities 11, is a year course carrying seven credits, the equivalent of fourteen semester hours. A shortened version, Humanities 12, offers four credits for students whose program is too heavy to carry the longer course. Humanities 11 is designed for freshmen. Humanities 21 is a sophomore course, offering six year credits and having a shorter, alternative form, Humanities 22, four credits.

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<sup>132</sup>Reed College Bulletin: Catalog Issue for 1957-58, XXXVI-1 (September, 1957), p. 5.

<sup>133</sup>Ibid.

<sup>134</sup>Ibid., p. 9.

Together these courses form a two-year study of the society, thought, and art of the western world from the time of the Greeks to the present. The freshman course is required; the other, recommended as one means of satisfying credit requirements in the area. The study of history occupies an important place in the two courses, accounting for about one-third of the freshman course and one-half of the sophomore.<sup>135</sup> All of the humanities areas are represented, although music receives relatively small attention. Unity is provided in the courses through an approach to the materials of study in terms of chronological periods.

Instruction is carried on through a pattern of lectures and group discussions. In Humanities 11 there are three lectures and four group discussions per week; in Humanities 21, three lectures and three group discussions. The discussion method is regarded as a very effective teaching device at Reed.<sup>136</sup> In addition, each student is required to prepare papers which are discussed with his instructor in individual conferences.

<sup>135</sup>Letter from Frank Fussner, Assistant Professor of History and Humanities, Reed College, May 28, 1958.

<sup>136</sup>R. F. Arragon treats the subject at length in his chapter on the Reed program, "Interpretation and Discussion," in Accent on Teaching, ed. Sidney J. French, pp. 49-60. For another treatment see R. F. Arragon, "The Humanities Program at Reed College," The Humanities in General Education, ed. Earl J. McGrath, p. 266.

A staff of about sixteen members conducts the courses. The general arrangement is for a staff member to spend about one-half his time teaching in the humanities courses and the remainder in his area of specialization. The lectures are shared by members of the staff as a whole, and the discussion sections are carried through by a single instructor. Each course has a chairman to handle administrative details.<sup>137</sup>

Evaluation includes the use of instructor-made tests which are made up for individual sections and approved by the staff. Tests are generally of the essay type. In the final determination of grades, each instructor uses his own particular plan, and no generalization may be made.<sup>138</sup> A rather distinctive feature of the grading system is that the college does not announce grades prior to a student's graduation. Each student is advised of his generally satisfactory or unsatisfactory progress and his total credits for each semester are reported to him.<sup>139</sup> This plan serves to decrease the importance frequently attached to grades.

#### St. John's College

The curriculum of St. John's College is designed to

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<sup>137</sup>Fussner letter.

<sup>138</sup>Ibid.

<sup>139</sup>Reed College Bulletin, p. 8.



"develop the intellectual and imaginative powers of the students to their fullest."<sup>140</sup> The realization of this aim is attempted through the reading and study of some one hundred great books of the western world, combined with studies in language, mathematics, music, and laboratory sciences. There are no electives and no student is admitted except as a freshman.<sup>141</sup>

St. John's College instituted the present program in 1937 with a list of books compiled out of the experiences of forty years, first at Columbia, then at Chicago and at Virginia, and finally at St. John's.<sup>142</sup> The list, under continual study and revision, is composed of those books which:

...raise the persistent and humanly unanswerable questions of human existence; because they lend themselves to different interpretations and bring to light a variety of independent and yet complementary meanings; because they are works of fine art, the clarity and beauty of which reflect their intrinsic intelligibility; and finally because they are masterpieces in the liberal arts, seeking truth with adequate means.<sup>143</sup>

The whole program at St. John's has been described

<sup>140</sup>Catalogue of St. John's College: 1957-1959.  
IX-1 (January, 1957), p. 9.

<sup>141</sup>The St. John's Program: A Report (Annapolis, Maryland: The St. John's College Press, 1955), p. 4.

<sup>142</sup>Catalogue of St. John's College. p. 8. For a list of the great books see Appendix C.

<sup>143</sup>Ibid., p. 7.

as a program in the humanities.<sup>144</sup> This position, which is contrary to a view of the humanities as studies set apart from the social sciences or the natural sciences, is based upon the idea that the humanities are "inclusive of all that the human mind has exercised itself upon."<sup>145</sup> It holds that the St. John's program is a humanities program because "it has as organizing principles the set of related faculties, sensation, imagination, and intellect, that make up the human mind."<sup>146</sup>

Conventional departments and divisions do not exist at St. John's. The curriculum is all one, and since the classes are small, instructor-student relationships may be developed on a basis of mutual understanding and respect. The common class unit is the "seminar," which consists of groups of about twenty students and two or three tutors who meet together twice a week for a two-hour period. In mathematics, language, and music, the class is called a "tutorial," and the number of students is less. Laboratory periods are provided for the study of the natural sciences. The instructional program is rounded out with formal lectures on Friday nights, an occasional concert taking the place of the

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<sup>144</sup>John S. Kleffer, "The Humanities in the St. John's Program," The Humanities in General Education, ed. Earl J. McGrath, p. 43.

<sup>145</sup>Ibid.

<sup>146</sup>Ibid.

customary lecture.<sup>147</sup>

During each of his first three years, the student prepares an essay, usually on a topic emerging from the seminar readings. In the final year the essay is in the form of a senior thesis which is a climax to the work of the four years. These papers are intended to be responsible exercises in the liberal arts, and not monuments of lofty scholarship.<sup>148</sup>

Evaluation is enhanced by the close daily association of student and teacher. At the end of each term, the student is examined orally by the seminar leaders. A few days later each student has what is called a "don rag," a fifteen minute period in which he hears his tutors report to one of his seminar leaders on his work during the past term. The purpose of this don rag is to diagnose the student's weaknesses and to encourage him to look for ways of improving his work.<sup>149</sup>

#### Sarah Lawrence College

There are no conventionally stated general education aims at Sarah Lawrence College. The educational program is based upon an idea of helping each individual student to

<sup>147</sup>Catalogue of St. John's College, pp. 27-30.

<sup>148</sup>The St. John's Program: A Report, p. 22.

<sup>149</sup>Ibid.

attain a high degree of personal development. The idea is summed up as follows:

Certainly all students need to learn how to find information, to organize it, reflect upon it, and make judgments about what they discover; they need to understand political and social institutions, and how these have developed; they need to understand physical and psychological forces operating in individual and social behavior; they need to understand art as a way of giving form to life.

It is equally important, however, to recognize individual differences among students, differences in their life experience, their intellectual development, their personal qualities and particular abilities, and in their life goals....Recognition of individual differences is one of the main elements in our planning.<sup>150</sup>

In terms of this approach to education, there is no set of required courses at Sarah Lawrence. The program of each student is planned within the frame of reference set forth above.

It is impractical to attempt a description of all the courses which might be classified in the humanities area. Such courses are to be found in several departments, such as music, literature, and the visual arts. At the same time, it is possible to describe several of the courses which some Sarah Lawrence students do take and which may properly be classified within the category of the humanities, in order to present some idea of the type of humanities experience at

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<sup>150</sup>Sarah Lawrence College: 1958-1959 (Catalogue, August, 1958), p. 7.

Sarah Lawrence.

One of these courses is The Psychology of Art, in which art is approached from the standpoint of why it exists, how such artistic work comes about, and the aims of art. The specific motivational aspects of the subject are discussed under the following headings: art as a response to experience; artistic as against scientific ways of interpreting reality; and the role of vicarious motives, such as wish-fulfillment, in art. Theories on the purposes of art are studied in the writings of philosophers, artists, and critics, and concrete examples of art are used.<sup>151</sup>

Another course is Introduction to Music and Music History. The student is acquainted with samples of music from the various historical periods through a process of listening, reading, discussion, and critical writing.<sup>152</sup>

Ten Books is a literature course in which the following books are studied: Hamlet, Don Quixote, The Pilgrim's Progress, Paradise Lost, Gulliver's Travels, An Essay on Man, Rousseau's Confessions, Wordsworth's Prelude, Madame Bovary, and Ulysses. These works are studied from the point of view that each presents an author's intellectual, aesthetic, and moral convictions, as well as his conception of the nature of man.<sup>153</sup> Each is a substantial work of art.

<sup>151</sup>Ibid., p. 49.

<sup>152</sup>Ibid., p. 87.

<sup>153</sup>Ibid., p. 69.

Although no single course is required of all students, there is a requirement that each freshman be registered in an "exploratory" course in one of the following fields: social science, psychology, literature, or art and music. The purpose of the exploratory course is to give the student guidance and counseling at the beginning of her academic career and to provide an opportunity for exploring interests.<sup>154</sup>

Classes are small, averaging about ten students, and they are conducted as discussion groups. Part of the time of the student is spent in preparing for the regular work of the class and the remainder in preparing the individual work planned with the instructor of the course. Evaluation is not carried out in terms of conventional examinations and grades, but rather in terms of personalized reports made by faculty members describing the growth and development of each student. The evaluation includes not only academic achievement, but also matters of ability to form judgments and to work independently.<sup>155</sup>

#### Southwestern at Memphis

The primary objective of Southwestern at Memphis is to produce students who exhibit well-rounded personalities

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<sup>154</sup>Ibid., p. 28.

<sup>155</sup>Ibid., pp. 14-23.



and alert and well-disciplined minds, and who "live in accordance with the ideals of Christianity."<sup>156</sup> The philosophy of the institution is further spelled out in this extract:

The basic purpose of a liberal education is to develop a well-rounded personality and to prepare for rich and full living. The full development of mental powers and the building of character are its most important purposes, and it is, therefore, concerned with thorough scholarship, good manners, and good morals. Such an education develops men and women of honor, who readily accept their proper responsibility to neighbor, state, and church.<sup>157</sup>

The realization of these objectives is sought through a program of liberal arts and sciences leading to four-year degrees. While the programs of individual students vary, a certain amount of common education is afforded through compulsory enrollment in certain, notably freshman, classes. These requirements are conventional in certain respects. They include basic courses in composition, literature, language, mathematics, and the sciences. A course in Bible is required in both the freshman and senior years of degree candidates.<sup>158</sup>

An elective integrating course in the areas of Bible and history, Man in the Light of History and Religion, a double course which fulfills the requirements for first

<sup>156</sup>The Bulletin of Southwestern at Memphis: Catalogue Number. 1957-1958, XLIV-2 (April, 1957), p. 24.

<sup>157</sup>Ibid.      <sup>158</sup>Ibid., pp. 37-41.

year Bible and one year of history, is identified as the humanities course.<sup>159</sup> The course attempts with the use of the unifying principle of history to discover "the inner-meanings of the great historical epochs through an examination of their scientific, artistic, and religious ideas."<sup>160</sup> It seeks to train students in the handling of primary sources, and to create a "realization of the role of the Christian world community in solving modern problems."<sup>161</sup>

Students meet for three lectures and three discussion periods each week. The discussion sections are rotated so that each section is taught by each of five instructors on a basis of two units of study. An examination of the course syllabus reveals a list of ten units, each designed for three weeks of study:

1. Origins of Man, Religion, and Civilization
2. God and the Meaning of Human Life: Hebraism
3. Man's Discovery of Man: Hellenism
4. Man's Domination of Man: Rome and Imperialism
5. Christianity in Human History: Its Concept of God and Man
6. The Hierarchy of Man and Society: The Middle Ages
7. The Emergence of Modern Man: Renaissance and the Reformation
8. The Emergence of the Modern Mind

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<sup>159</sup>John H. Davis, "Man in the Light of History and Religion at Southwestern," The Humanities in General Education, ed. Earl J. McGrath, pp. 96-97.

<sup>160</sup>Man in the Light of History and Religion: A Syllabus (6th ed.; Memphis, Tennessee: Southwestern at Memphis, 1956), pp. iii-iv.

<sup>161</sup>Bulletin of Southwestern, p. 98.

9. Modern Man in Quest of Freedom and Democracy
10. Man and Society in Crisis

John H. Davis, professor of history at Southwestern, comments that the course is basically history with some literature, fine arts, and political theory and philosophy, plus a fairly heavy content of religion.<sup>162</sup>

The work of the first semester includes the historical books of the Old Testament, the Gospels, Acts, and selected Epistles in the New Testament, and great writings of the Graeco-Roman world from Homer to Vergil. The work of the second semester begins with the Middle Ages and includes the selected writings of St. Augustine and Dante followed by eminent works representative of major periods down to the present. A book fee of five dollars assessed each semester is used to build a large library collection of the primary readings and outstanding secondary authorities for each unit of study.<sup>163</sup>

The course is operated with a chairman and staff members drawn from various departments such as history, philosophy, and religion. Written examinations are given at the end of each unit of work, and a final examination

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<sup>162</sup>Letter from John H. Davis, Professor of History, Southwestern at Memphis, May 30, 1958.

<sup>163</sup>Davis, "Man in the Light of History and Religion at Southwestern," p. 100.

concludes the course.<sup>164</sup> Instructors are responsible for assigning grades on the basis of such factors as performance on tests, examinations, and classroom activities.<sup>165</sup>

### Stephens College

The program of general education at Stephens College is geared to meeting the needs and interests of each student in terms of the demands that are made on that student as a citizen of the mid-twentieth century.<sup>166</sup> The main objective of the program is to make "life more useful, enjoyable, and rewarding both to the student and the society in which she lives."<sup>167</sup> Stephens believes that a woman develops progressively as a person and as a contributing member of society:

As she appreciates moral and spiritual values and the relation of material values to them, and as she consciously and consistently makes choices in accordance with these values.

As she participates in the privilege and responsibilities of democratic citizenship in her community, her state, her nation and the world.

<sup>164</sup>Davis letter.

<sup>165</sup>Bulletin of Southwestern, p. 55.

<sup>166</sup>Roy Ivan Johnson (ed.), Explorations in General Education: The Experiences of Stephens College (New York: Harper and Brothers Publishers, 1947), p. 7.

<sup>167</sup>Stephens College Bulletin: Catalogue Issue, 1957-1958, XXXVI-5 (September, 1956), p. 10.

As she achieves a balanced personal and social adjustment with an increasing understanding of herself and others.

As she becomes capable of contributing her share to the development of a satisfactory home and family life.

As she understands and appreciates the common phenomena in her physical environment and the impact of scientific discoveries on human welfare.

As she increases her ability to organize, criticize, and express ideas effectively.

As she understands and enjoys the arts in their various forms.

As she discovers satisfying recreational and creative activities.

As she discovers a socially useful vocation or field of endeavor which is suited to her interests and abilities.<sup>168</sup>

The implementation of these goals is through the course offerings of the institution and the correlated program of extra-class activities. Nine basic courses in the areas of English, psychology, social science, philosophy, biology, and hygiene are designed to promote the ends of functional general education. Only one of these, a course in communication skills, is specifically required for graduation, the others being recommended for the purpose of meeting needs common to modern women and for the purpose of serving as introductions to many areas of knowledge.<sup>169</sup>

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<sup>168</sup>Ibid., pp. 10-11.

<sup>169</sup>Ibid., pp. 95-101.

General Humanities is a two-semester basic course in the major arts of music, literature, painting, sculpture, and architecture, and the combined arts, such as opera and drama. The aims of the course are stated in some detail:

To increase the number of arts which we enjoy--to include at least architecture, painting, sculpture, literature, and music.

To develop a receptive and appreciative attitude toward the arts. To develop the realization that there are certain basic principles common to all the arts so that whatever understanding we have of one may be used as an entering wedge to the understanding of the other arts. To develop a constant awareness of the inter-relationship between the arts and living.

To increase the number of ways in which we enjoy the arts, i. e. raise the level of our enjoyment and also develop deeper, fuller enjoyment.

To increase our knowledge and understanding of the arts by providing careful observation of subject, medium, elements, organization, and style before judgments are made. To accelerate growth through the constant exposure to new art experiences. To increase the desire to seek enjoyment of the arts independently.

To increase skill in articulating impressions of art works.

To give a vocabulary which is specific and careful. To provide discussion which gives the student self-confidence in expressing his opinions humble and sincerely. To develop the ability to understand the ways by which audiences of all kinds influence



the creation of the arts. To help students distinguish between good and bad criticism and reviews.<sup>170</sup>

The course is operated in discussion sections of twenty-five students meeting three times weekly for one hour throughout the year. The course offers six credits. The basic text is The Humanities, a book written especially for the course by Dudley and Faricy, first published in 1940 and later revised in 1951.<sup>171</sup> The book is supplemented by the use of films and other audio-visual materials plus live art experiences such as concerts, dance programs, art exhibits, and the like.<sup>172</sup>

The subject matter of the course is organized around seven questions which in themselves comprise an approach to the humanities:

1. What is the work of art about? What is the subject?
2. What is it for? What is the function?
3. What is it made of? What is the medium?
4. What are the elements of the art?
5. How is it organized?
6. What is the style?
7. How good is it?<sup>173</sup>

The materials range from the arts of ancient Greece to those of the modern world. The approach is not chronological nor

<sup>170</sup>A dittographed statement describing the General Humanities received from Marjorie Carpenter, course chairman, Stephens College, May 24, 1958.

<sup>171</sup>Louise P. Dudley and Austin Faricy, The Humanities (New York: McGraw Hill, 1951).

<sup>172</sup>Dittographed statement.

<sup>173</sup>Ibid.

segmented, but rather one which seeks for each student an integrated experience in the arts through the approach of the questions listed above.

The humanities course is interdepartmental, drawing staff members from such departments as art, music, and literature, all components of the humanities division. There is a chairman who handles administrative details. Evaluative procedures vary in detail from one instructor to another, but factual tests are given covering small units. At the end of the course various tests are given to determine the student's mastery of vocabulary, her ability to apply principles to specific examples, including examples not seen before. Students are urged to evaluate their own progress at least twice during the course.<sup>174</sup>

#### Wesleyan University

Wesleyan University makes provision for general education through the use of distribution requirements in the divisions of languages, literature, and fine arts; philosophy and social sciences; and mathematics and natural sciences. The aim of these requirements is to insure "suitable breadth" for the program of every student.<sup>175</sup>

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<sup>174</sup>Ibid.

<sup>175</sup>Wesleyan University Bulletin: Catalog Number. 1956-1957, L-3 (October, 1956), pp. 29-30.

Two general courses are required of all students. One of these is English and the other, an interdivisional course in the humanities (Humanities 1-2). In his Report to the President and the Trustees of the University in 1956, course chairman T. Chadbourne Dunham reported that the participating departments included those of religion, psychology, biology, classics, English, German, and romance languages.<sup>176</sup>

Humanities 1-2, a year course, seven hours credit, was first established as a freshman requirement in 1943, with the following objectives:

To stimulate interest in intellectual activity.

To develop powers of analytical and sensitive reading.

To develop accurate and effective oral and written expression.

To provide a preview of the nature and significance of liberal studies.

To introduce the student to the departmental structure and to a large number of the teachers of Wesleyan.

To foster an awareness of the unified nature of knowledge.

To stimulate reflection about the nature of man and of society.

To introduce the student to major aspects of human culture.

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<sup>176</sup>Report to the President and the Trustees of Wesleyan University by T. Chadbourne Dunham, Professor of German and Humanities, May, 1956 (in the files of the University).

To try especially to foster an awareness of the arts and an appreciation of their role in the lives of institutions and societies.

To quicken the faculty of critical thinking and to set the student on the way to develop an intelligent personal philosophy.<sup>177</sup>

This is reported to be the best statement of course objectives still.<sup>178</sup>

The primary content of the course consists of readings in books rich in ideas or in literary distinction. The 1957-1958 syllabus lists the following required texts: the Bible; Homer, The Odyssey; Aeschylus, The Oresteia; Sophocles, Oedipus the King; Euripides, The Bacchae; Plato, The Republic; Aristotle, The Nicomachean Ethics; and Lucretius, The Nature of the Universe. For Humanities 2, the following: Dante, The Inferno; Shakespeare, King Lear; Goethe Faust. I; Dostoyevsky, The Brothers Karamazov; Twain, Huckleberry Finn; Eliot, The Wasteland; Descartes, Discourse on Method; Kant, Idea for a Universal History with Cosmopolitan Intent; Engels, Socialism, Utopian and Scientific; and Whitehead, Science and the Modern World.<sup>179</sup> The organization is chronological.<sup>180</sup>

<sup>177</sup>Fred B. Millet, "The Beginnings of Humanities 1-2, 1943-1946: A Report," mimeographed, n.d.

<sup>178</sup>Letter from T. Chadbourne Dunham, Chairman, Humanities 1-2, Wesleyan University, May 28, 1958.

<sup>179</sup>"Humanities Syllabus for 1957-58," Wesleyan University, mimeographed, n.d.

<sup>180</sup>Report to the President and Trustees.

The course is carried on by means of discussion sections which meet three times weekly under the direction of the same instructor throughout. Assigned essays compel students to face and deal with difficult fundamental issues, an instructional device reported by Dunham to be particularly effective in the achievement of course objectives.<sup>181</sup> In addition, students spend three hours per week in activity deriving from the humanities workshop. Two hours are spent in the humanities laboratory, and one in outside preparation, for one semester of Humanities 1-2. The purpose of the program is to provide for individual participation in some form of creative artistic experience.<sup>182</sup> Concentration is normally on visual phenomena in the creative arts, with one part of each session given over to a lecture or demonstration, and the remainder of the time given to the construction of an artifact related to the demonstration.<sup>183</sup>

Evaluation is based equally on performance on the final examination, the work of the classroom, and the special

<sup>181</sup>Dunham letter. An example of the type of essay topic used is this: "Explain in your own words and with your own examples one of the following Aristotelian concepts, then give your critical evaluation of it: happiness, virtue, the mean, practical wisdom, courage, choice." Or this: "what do you think is the value and practical relevance of a 'Utopia' like The Republic? Granted that Plato's Republic may never be realized in fact, what is its importance for us today?"

<sup>182</sup>Wesleyan University Bulletin, p. 37.

<sup>183</sup>John Risley, "A Report on the Humanities Workshops, 1956-1957," typewritten manuscript, May, 1957.

written essays. Tests of the departmental type are used, the fifteen to eighteen members of the interdivisional staff preferring the essay type.<sup>184</sup>

Western Washington College of Education

The objectives of the general education program of Western Washington College are stated in terms of the development of understandings and abilities. These aims are to:

1. Broaden and intensify the student's understanding of man's
  - a. physical, psychological, and social growth;
  - b. need to recognize the interaction between the physical and biological environment and the necessity for adjustment to changing conditions;
  - c. need for an awareness of his cultural heritage and for achieving perspective in time and place.
2. Develop an individual who
  - a. thinks creatively and imaginatively and is aware of the need of the individual for freedom of thought and expression;
  - b. works effectively with others within the framework of democracy because he respects differences in others and is willing to accept responsibility;
  - c. demonstrates active concern for the welfare of others and participates in programs designed to promote good physical and mental health in his community;
  - d. acts in a manner consistent with a personal philosophy and an examined code of ethics;

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<sup>184</sup>Dunham letter.



- e. expresses himself through participation in aesthetic, intellectual, and physical activities;
- f. thinks in terms of quantity, number, and measurement;
- g. reads thoughtfully and critically and writes and speaks logically and effectively.<sup>185</sup>

The primary function of the institution is to prepare teachers, administrators, and supervisors for the public schools of the state.

The humanities play an important part in the pattern of required work in general education. Although there is no humanities course, as such, humanities experiences are afforded in the following areas of study required in the teacher education program: art (3 quarter hours), general literature (9), history of civilization (10), and music (3). The program of arts and sciences is very similar, requiring only 3 quarter hours in either art or music, rather than 3 in each. Thus between 22 and 25 quarter hours are required in the humanities.

The art course is an elementary one which introduces the student to "the principles of good taste and to problems in art that arise in homes, business, and school."<sup>186</sup> The aim of the music course is to introduce the general student

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<sup>185</sup>Western Washington College of Education Bulletin: General Catalogue, 1957-1959, LIII-1 (June, 1957), pp. 22-23.

<sup>186</sup>Ibid., p. 102.

"as listener, to the art of music and its place in past and contemporary civilization" through attention to the several phases of music's historical development, its special vocabulary, and literature on music, radio, and concert usages.<sup>187</sup>

The history of civilization course considers human development from early times to the present, the basic point of view being "an orientation to contemporary life and culture based on a study of the growth of human culture, institutions, arts and ideas, as well as a review of the course of human events."<sup>188</sup>

The general literature course is devoted to the study of writings dating from the Graeco-Roman period to the modern world. Orientation here is to the study of "significant writers who have influenced human thought and their relation to their respective periods, rather than close and detailed tracing of literary developments." Arthur C. Hicks, Chairman of the Division of Humanities reports that this course is taught in rather large sections, with the lecture method predominating.<sup>189</sup> Inexpensive editions of individual texts are used, supplemented by an anthology of literature. Three of the works studied are The Illiad, The Divine Comedy,

<sup>187</sup>Ibid., p. 151.

<sup>188</sup>Ibid., p. 179.

<sup>189</sup>Letter from Arthur C. Hicks, Chairman, Humanities Division, Western Washington College, May 28, 1958.

and Don Quixote.

In the general literature course, each section is taught by a single instructor, although a collaborative plan was tried at one time. Each instructor is completely responsible for the evaluation of his students, using whatever type of examination and other procedures he prefers.<sup>190</sup>

### University of Wisconsin

The Program of Integrated Liberal Studies at the University of Wisconsin is one of three plans whereby the College of Letters and Science provides work in general education. The other two plans are essentially systems of distribution requirements which require the election of courses in such fields as English, the sciences, languages, history, and social studies for students who choose the B. A. or the B. S. general course.

The aim of the Integrated Program is to "give a broad basic education preparatory to later specialization and to provide an introduction to many fields of study seen in relationship to each other."<sup>191</sup> The program is based on

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<sup>190</sup>Ibid. A lengthier description is provided by Maurice F. Freehill, "Evaluation in General Education at Western Washington College of Education," Evaluation in General Education, ed. Paul L. Dressel, pp. 216-29.

<sup>191</sup>Bulletin of the University of Wisconsin. College of Letters and Science: Announcement of Courses, 1956-1958, 1956-8 (July, 1956), p. 50.

a conception of general education which calls for the formation of attitudes, the clarification of the value of an education, and the development of a sense of direction.<sup>192</sup>

The Integrated Program is not compulsory. It is felt that a greater degree of integration is possible in a situation in which students enter voluntarily.<sup>193</sup> Not more than three hundred freshmen are admitted each year to this program of courses which cut across departmental lines and deal with divisions of knowledge, drawing together "materials and techniques from several contributing subjects, uniting and integrating them to bring out significant relationships."<sup>194</sup>

The humanities portion of the Integrated Program consists of four courses which contain literature and philosophy together with cultural history, music, painting, sculpture, and architecture.<sup>195</sup> Organized along historical lines, they are as follows: Greek and Roman Culture; Medieval and Renaissance Culture, European Culture, 1750-1850; and Recent American Culture. The first and third of these

<sup>192</sup>Robert C. Pooley, "A Program of Integrated Liberal Studies: University of Wisconsin," Organization and Administration of General Education, ed. W. Hugh Stickler (Dubuque, Iowa: Wm. C. Brown Company, 1951), p. 17.

<sup>193</sup>Ibid., p. 14.

<sup>194</sup>Announcement of the Program of Integrated Liberal Studies, n.d., p. 6.

<sup>195</sup>Ibid., p. 11.

one-semester courses yield four credits; the others, three.

Greek and Roman Culture is a comparison of the economic, political, and social institutions of these civilizations at their height, together with readings in translation and lectures in classical art. Medieval and Renaissance Culture considers the transition from Graeco-Roman civilization, emphasizing the development of institutions and systems of thought as well as types of literature, art, and architecture. European Culture, 1750-1850, considers the literature of life and ideas in England and on the continent, with supplementary lectures on painting, music, and philosophy. Recent American Culture deals with American literature from 1850 to the present, with lectures on American philosophy, art, and architecture.<sup>196</sup>

The humanities courses are taught by eight professors and twelve assistants in a combination lecture and discussion method.<sup>197</sup> Each instructor is solely responsible for the evaluation of his own students, constructing his own tests and examinations of whatever type he prefers. Staff members devote part of their time to teaching in the departments of their specialities, part in the Integrated

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<sup>196</sup>Bulletin of the University of Wisconsin, p. 164.

<sup>197</sup>Letter from Robert C. Pooley, Chairman, Department of Integrated Liberal Studies, May 10, 1958.

Program.<sup>198</sup>

Wright Junior College

General education at the Wright Branch of the Chicago City Junior College, as in the other branches, consists of a pattern of required courses in English, social science, biology, physical science, humanities, and physical education. The purpose of this program is to "introduce the student to the principal fields of knowledge and to provide the breadth of training desirable in a well-rounded education."<sup>199</sup>

The required work in the humanities is a two-semester, six-credit sequence, Humanities 201 and 202, which has the following statement of aims:

To develop in the student an understanding and appreciation of contemporary culture.

To establish in the student desirable aesthetic and ethical values, so that the student may formulate for himself a full and enriching personal philosophy of life.

To motivate the student's tastes and interests which will carry over into the worthwhile use of leisure time.<sup>200</sup>

<sup>198</sup>Robert C. Pooley, "A Program of Integrated Liberal Studies," p. 20.

<sup>199</sup>The Chicago City Junior College Bulletin, 1957-1958, p. 21. See also Peter Masiko, Jr., "The Program of General Education at Wright Junior College," Organization and Administration of General Education, ed. W. Hugh Stickler, p. 345.

<sup>200</sup>Ibid., p. 52.



These aims are amplified by a statement in the mimeographed course outline for Humanities 201 and 202:

The course, as a whole, aims at furthering the student's ethical and aesthetic insights, and developing his ability to exercise critical thinking, value-judgments, and more analytical communication skills. Specifically, Humanities 201 aids the student to expand his experience and understanding in the fields of the arts and philosophy so that he can grasp their structure and meaning. He will investigate the elements of the various arts and see their use in different forms. This knowledge will, in turn, increase his individual appreciation and enjoyment of these most persistent expressions of man's achievements in the Western World. The student will not be limited to learning about his heritage in just books or classrooms, but will have ample opportunity to experience the living arts in action. After the student has developed some understanding of structure (forms and elements), it is now necessary to note in the second semester how these elements have been treated in certain important periods in Western Culture. So he observes the great traditions which survive into the present day--what do the "modern" arts and thinking owe to the past, how have these traditions developed and modified certain conventions, what is meant by "styles" in arts.

With the background of Humanities 201 and 202 any student is equipped better to understand and thus enjoy the several humanistic arts and something of the world of ideas which frame his "modern" setting. Best of all, the student now has some basic equipment and, we trust, some inspiration to continue exploring the exciting regions of sight, sound, and thought.<sup>201</sup>

In the present plan of operation, which began in 1951, approximately one fourth of each course is apportioned to each of the following: literature, music, painting, and

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<sup>201</sup>"Humanities 201," Wright Junior College, Spring 1958, mimeographed, p. 1.

architecture, and philosophy.<sup>202</sup> History and religion, as such, are not taught, although reference is made to the framework of history and the influence of religion in showing the evolution of styles.

The study of literature in Humanities 201 deals with the short story, the novel, drama, and poetry. The Pocket-book of Short Stories, Immortal Poems of the English Language, Crime and Punishment, Hatcher's Modern Drama, and The Great Gatsby are some of the texts used. In Humanities 202 drama is the principal literary study, and such dramas as Othello and Oedipus Rex are included.<sup>203</sup>

Eight full-time instructors teach in the course in discussion sections which number about forty students. Two honors sections in 201 are open to students who make "A's" or "B's" in freshman English, and a similar section in 202 for those earning high grades in 201. Course materials consist for the most part of complete texts available in inexpensive editions, supplemented by library books and audio-visual materials and a mimeographed course outline or syllabus. Students are required to complete certain reading assignments and to attend certain art displays without assistance from their instructors in order that they may be

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<sup>202</sup>Letter from John C. Pletz, Chairman, Humanities Department, Wright Junior College, April 18, 1958.

<sup>203</sup>Mimeographed course outlines for Humanities 201 and 202, Wright Junior College.

compelled to demonstrate the ability to do independent thinking.<sup>204</sup>

Departmental examinations are used, consisting of three tests on individual units during the course of the semester, followed by a final examination. The examinations are of the objective, machine-scored type, and they contain some material not specifically covered in class. Two written reports are required, and these afford evidence of the student's ability to write effectively. Final grades are determined on the basis of the examinations, written reports, and participation in classwork.<sup>205</sup>

#### Summary

The twenty-five selected programs have been described individually in order to present a unified picture of each. In later chapters classifications of individual characteristics such as philosophic orientation, type of administration, and other features are treated. The descriptions have been brief, of necessity, but the purpose has been to give a picture of each of the selected programs in a way which points up the relationship of particular aspects to the whole.

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<sup>204</sup>Fletch letter.

<sup>205</sup>Ibid.

## CHAPTER III

### THE PHILOSOPHIC, ADMINISTRATIVE, AND OPERATIONAL APPROACHES

It is the purpose of Chapter III to relate certain prevailing concepts of educational philosophy, administration, and operation to the general education humanities offerings of the institutions of the study. Table 1 shows the classification of the several institutions in terms of philosophy, administration, and operation. The classifications do not represent rigid, exclusive categories. The intention here is to point up the dominant characteristics which give identity to individual programs and which, in some measure, help to account for the degree of variation found among the programs of the study.

#### Philosophy

It is in the philosophic approach to the organization of an educational experience that the rational foundation is to be found. There is no approach to the subject of educational organization that is more basic than that of the philosophic rationale. The purposes of this study are served by the classifications of educational philosophy made by Harold Taylor in his definitive treatment of the subject

TABLE 1

HUMANITIES PROGRAMS CLASSIFIED ACCORDING TO PHILOSOPHY, ADMINISTRATION, AND OPERATION

	Philosophy			Administration					Operation				
	Rationalist	Neo-Humanist	Instrumentalist	Departmental	Inter-Departmental	Divisional	Semi-Independent	Independent	Distribution Requirements	Modified Survey	Functional	Great Books	Individualized
Antioch			x	x					x				
Boston		x						x		x			
Chatham		x					x			x			
Chicago	x							x		x			
Colgate		x						x		x			
Colorado		x				x				x			
Florida State		x					x			x			
Univ. of Florida		x						x		x			
Harvard		x			x				x				
Haverford		x					x		a	a			
Louisville		x				x				x			
Michigan		x						x		x			
Minnesota		x			x				a	a			
Oklahoma		x					x			x			
Princeton		x		x					a	a			
Purdue		x		x						x			
Reed		x					x			x			
St. John's	x							b				x	
Sarah Lawrence			x	x									x
Southwestern	x						x		a	a			
Stephens			x				x				x		
Wesleyan			x				x			x			
West. Washington		x		x					x				
Wisconsin		x					x		a	a			
Wright		x						x		x			
Frequency	3	18	4	5	2	2	9	7	8	19	1	1	1

<sup>a</sup>Dual classification.

<sup>b</sup>Independent in the sense that the entire curriculum is prescribed and administered by the College as a whole.

in a recent yearbook of the National Society for the Study of Education.<sup>1</sup>

Taylor's classifications are rationalism, neo-humanism, and instrumentalism. The first of these, rationalism, has as its chief emphasis the development of the intellect. This point of view holds that it is the ability of man to reason which sets him above the lower orders of the animal kingdom. It follows that the development of that power is a logical educational goal, irrespective of time or place.

The second classification, that of neo-humanism, also promotes the cultivation of the intellect, but its primary concern is the development of a set of values which reflect the accumulated wisdom of western civilization. In effect, it seeks the transmission of the cultural heritage.

The third approach, instrumentalism, embraces the pragmatic theory of truth and emphasizes the practical uses of knowledge. The needs of the learner are stressed.

Each of these philosophical approaches is treated in more detail below, and examples from the institutions of the study serve to illustrate the salient characteristics of each. Seldom does an institution fit precisely into one category or another; classifications remain, therefore,

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<sup>1</sup>Harold Taylor, "The Philosophical Foundations of General Education," General Education, The Fifty-First Yearbook of the National Society for the Study of Education, Part I, ed. Nelson B. Henry (Chicago: The University of Chicago Press, 1952), pp. 23-24.



approximate.

### Rationalism

The rationalist takes the position that the great thinkers of the classical tradition were seeking universal truths and that the content of education should be their writings. Robert M. Hutchins, Jr., the out-spoken advocate of rationalism, calls for a general education program consisting of "the greatest books of the western world and the arts of reading, writing, thinking, and speaking, together with mathematics."<sup>2</sup> This plan is best exemplified by the program at St. John's College, in which One Hundred Great Books constitute the principal content of the curriculum.

Another hallmark of rationalism is faith in the proposition that education is everywhere the same. Mortimer J. Adler writes, "The ultimate ends of education are the same for all men at all times and everywhere."<sup>3</sup> Hutchins agrees when he says, "Education implies teaching. Teaching implies knowledge. Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same."<sup>4</sup>

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<sup>2</sup>Robert Maynard Hutchins, The Higher Learning in America (New Haven: Yale University Press, 1936), p. 85.

<sup>3</sup>Mortimer J. Adler, "In Defense of the Philosophy of Education," Philosophies of Education, Forty-First Yearbook of the National Society for the Study of Education, Part I, ed. Nelson B. Henry (Bloomington, Illinois: Public School Publishing Company, 1942), p. 221.

<sup>4</sup>Hutchins, op. cit., p. 66.

Thus, it appears that from the point of view of rationalism an effective program of education, once devised, is good for all men and for all time.

Another characteristic of rationalism is an emphasis upon the cultivation of the intellect. There is an underlying metaphysics of neo-Thomism in which man occupies a place in the scheme of creation slightly above the lower orders of the animal kingdom and somewhat below the realm of pure spirit of God.<sup>5</sup> Man is distinctive because of his intellectual powers. Accordingly, the obvious task of education must be that of cultivating those intellectual powers. Hutchins speaks of this when he writes:

An intellect properly disciplined, an intellect properly habituated, is an intellect able to operate well in all fields. An education that consists of the cultivation of the intellectual virtues, therefore, is the most useful education, whether the student is destined for a life of contemplation or a life of action.<sup>6</sup>

From this brief consideration of rationalism emerge three criteria of the rationalistic approach to the organization of general education. A rationalistic approach to the establishment of a general education humanities program reflects the following beliefs:

1. Education is everywhere the same.

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<sup>5</sup>Taylor, op. cit., p. 25.

<sup>6</sup>Hutchins, op. cit., p. 27.

2. The supreme task of education is the cultivation of the intellect.
3. Curriculum content is to be derived from the great writings of the classical tradition.

Three institutions illustrate something of the rationalistic approach to the organization of education. The first two of these, the University of Chicago and St. John's College, are stronger examples than the third, Southwestern at Memphis.

#### The University of Chicago

The humanities courses at the University of Chicago have the rationalistic objectives of developing intellectual skills of interpretation and critical judgment through the study of the "best" in literature, music, and the arts. The only evaluation the student receives is the grade he earns on a single examination at the end of the entire year.

At the same time, the Chicago program incorporates a feature which might well be a part of the instrumentalist's approach. This is the requirement that each student complete a creative work in the plastic arts.

#### St. John's College

The St. John's program may be categorized as that of the rationalist on the basis of the curriculum of great books and the emphasis given to the cultivation of intellectual powers. Though there is close daily association between the student and his teachers, the principal emphasis in this

relationship appears to be the improvement of intellectual skills.

#### Southwestern at Memphis

Southwestern at Memphis is placed in the category of rationalism on the basis of the stress given to the development of Christianity and to the history of western civilization. These emphases are not, in themselves, pointedly rationalistic, but they do give the program the unity of the rationalistic approach. There is neither the eclecticism of the neo-humanistic approach, nor the relativism of the instrumentalist approach. The prominence given to history, however, does give to this program some of the overtones of neo-humanism.

#### Neo-Humanism

As a philosophical approach to the organization of general education, neo-humanism, like rationalism, emphasizes the worth of subject-matter content. Historically the movement has its origins in the humanism of the fifteenth-century Erasmus, who turned from the theological preoccupations of medieval thought to search for truth in the man-made literary and philosophical models of antiquity. Unlike the rationalist who seeks absolute truths divorced from time and place, the neo-humanist searches for the unifying truths underlying western civilization. Thus, the task of the neo-humanist is to seek out and preserve the best of the cultural

heritage and to see that this body of knowledge is effectively transmitted to succeeding generations.

The modern humanist advocates "a rich, sequential, and systematic curriculum based on an irreducible body of knowledge, skills, and attitudes common to a democratic culture."<sup>7</sup> But he recognizes that conflicts and differences do exist within the framework of our civilization, and he shapes the role of education accordingly.

The true task of education, therefore, is to reconcile the sense of pattern and direction deriving from heritage with the sense of experiment and innovation deriving from science that they may exist fruitfully together as in varying degrees they have never ceased to do throughout western history.<sup>8</sup>

The process of reconciliation called for here demands an educational arrangement of greater flexibility than the scheme of the rationalists. It is a process necessarily torn between the demands of tradition, on the one hand, and those of innovation, on the other. In the absence of a rigid, unifying principle, the neo-humanistic category becomes a broad one, indeed, broad enough for Taylor to maintain that it is the most common form of

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<sup>7</sup>Theodore Brameld, Patterns of Educational Philosophy (Yonkers-on-Hudson, New York: World Book Company, 1950), p. 50.

<sup>8</sup>Harvard Committee on the Objectives of Education in a Free Society, General Education in a Free Society (Cambridge: Harvard University Press, 1945), p. 50.

philosophy for general education.<sup>9</sup>

In the neo-humanistic plan for education, the emotional, personal, and social developments of the individual are little more than adjuncts to the more formal mastery of the prescribed subject matter. For example, courses in the appreciation of the arts rather than in the performance of them are a common feature of the neo-humanistic approach.<sup>10</sup> Thus, the principal role of the teacher is that of selecting items of subject-matter content which will provide effective insights into the cultural heritage and then of serving as a kind of liaison officer to promote mastery by the learner. The success of such an educational endeavor will be judged in terms of the competence displayed by learners in the handling of formal examinations.

From the foregoing discussion, several criteria may be drawn to facilitate the identification of the neo-humanistic approach.

1. Mastery of subject-matter content is essential.
2. Curriculum content is drawn from the cultural heritage of western civilization.
3. Acquaintance with, understanding of, and appreciation for the cultural heritage constitute the major objectives of the educational program.

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<sup>9</sup>Taylor, op. cit., p. 34. The findings of this study are in complete agreement with Taylor's assertion. More institutions are included in this category than in any other.

<sup>10</sup>Ibid.



The institutions listed below exhibit qualities of neo-humanism, frequently in combination with qualities of the other philosophic approaches discussed in this study.

#### Boston University

The humanities program of the General College at Boston University operates within a framework of neo-humanistic goals in which a prominent place is given to the study of the cultural heritage.

#### Chatham College

The Chatham College general education curriculum is predicated upon the idea that basic education should be identical for all. The humanities course, The Arts, is designed to make the student aware of the cultural tradition of the arts.

#### Colgate University

The Colgate courses are concerned with the cultural heritage with the end in view of acquainting the student with the intrinsic qualities of separate, distinguished achievements in the arts. Literature is critically examined as an imaginative structure valuable for its own sake.

#### Colorado State College

The humanities program at Colorado is designed to acquaint the students with a few of the world's masterpieces in literature, art, and music and to acquaint students with some of the great ideas of western civilization. An exception

which cannot be overlooked is the opportunity provided for laboratory experience in the creative arts, a feature which might well be a part of instrumentalism.

#### Florida State University

The humanities program at Florida State University is organized to help students develop an understanding of the diverse ideas and forms of art in western culture and to develop some concept of fundamental principles as a basis for critical judgment.

#### The University of Florida

The comprehensive course in the humanities at the University of Florida seeks to acquaint the student with great works of literature, philosophy, art, and music in western civilization and to develop understandings and appreciations of these works.

#### Harvard University

The humanities offerings in the general education program at Harvard University deal principally with the literary and philosophic heritages of western civilization.

#### Haverford College

The general education humanities course at Haverford is arranged to bring the student into un-mediated contact with major works of literature and to acquaint the student with the sweep of western tradition.

#### The University of Louisville

The University of Louisville humanities program is

designed to introduce the student to various aspects of cultural history as they appear in the fields of literature, music, art, philosophy, and architecture. It also seeks to foster an awareness of present-day manifestations in these fields.

#### Michigan State University

The point of approach for the Michigan State University plan is an examination of the principal experiences and ideas which have shaped western man and his culture and to make the student aware of his own worth, obligations, and responsibilities to the society in which he lives.

#### The University of Minnesota

The role of the humanities in the Program of Interdisciplinary Studies at the University of Minnesota is to help the student to understand the values, purposes, aspirations, and achievements of man through a study of the great works of the human spirit as expressed in the arts, literature, and philosophy.

#### Oklahoma State University

The purpose of the humanities sequence at Oklahoma State University is to study man's ideas and ideals, his hopes and aspirations, as they are revealed in his creative work, literary, graphic, and musical. This purpose is sought through an examination of the great masterpieces of western civilization.

### Princeton University

The Princeton University approach to general education is through the credit distribution plan in which students select a required number of courses, mostly introductory in nature, in specified areas. The humanities offerings include such courses in all the customary areas plus an interdivisional course. The general effect is one of acquainting the student with the cultural heritage.

### Purdue University

The general education requirements in the humanities at Purdue University may be met either through the completion of courses intended as introductory to specialization, or through general courses in literature, philosophy, and the arts. Though this approach recognizes variety in student needs and interests, it is neo-humanistic in its choice of materials.

### Reed College

The humanistic studies at Reed College are aimed at giving the student an understanding of the relationships between different traditions and intellectual disciplines in the cultural heritage.

### Western Washington College of Education

Western Washington College requires all students to complete certain courses in art, literature, history, and music as part of the general education program. These courses

are oriented to have the students develop an understanding of the principles of good taste, the growth of human culture, the place of music, and the significance of great writings.

#### The University of Wisconsin

Within the Program of Integrated Liberal Studies at the University of Wisconsin, the humanities courses are built around a neo-humanistic awareness of cultural heritage. The historical organization of the courses lends itself to a treatment of the various aspects of western culture.

#### Wright Junior College

The humanities program at Wright is a study of great works of literature, music, the plastic arts, and philosophy in the western tradition.

### Instrumentalism

Instrumentalism as an educational philosophy is an approach grounded in pragmatic theory. According to this point of view, there are no absolutes or universal laws, but rather working hypotheses which are to be used as long as they are confirmed by experience and discarded when denied by experience. This theory betokens a high regard for the practical consequences of knowledge and for an educational scheme in which change is accepted as natural. It thus represents an approach to the organization of education which differs fundamentally from that of rationalism and neo-humanism.

Unlike rationalism and neo-humanism, in which a prescribed body of subject-matter content receives principal emphasis, instrumentalism tends to stress the significance of the individual learner who is both an organism with a potential for growth and a member of a democratic society. The great body of knowledge which is the heritage is not ignored, but it is approached from the standpoint of its usefulness in giving insight helpful in the solution of the problems of today.<sup>11</sup>

The desired mode of growth for the individual is said to be through the continuous reconstruction of experience, a reconstruction which makes the experience meaningful and which gives direction to the shaping of future experience.<sup>12</sup> This is to say that the educational architect should design a curriculum which provides for the learner opportunities for experiences which are meaningful to him in his present situation and which will enable him to establish criteria for the intelligent handling of future situations.

From the standpoint of its explicit concern for the cultivation of democratic values, instrumentalism again differs from the point of view of both rationalism and neo-humanism. Whereas they regard democracy primarily as a political

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<sup>11</sup>John Dewey, Democracy and Education (New York: Macmillan Company, 1916), pp. 88-89.

<sup>12</sup>Ibid.



institution, instrumentalism would have it a way of life, a way of life in which each individual is free to develop his talents and capacities through interaction with others, and where the common good is promoted through cooperative action.

On the basis of this brief discussion, three characteristics may be ascribed to instrumentalism in education:

1. Education is an evolving process, not a static concept which is everywhere the same.
2. The end of education is personal growth, not subject matter mastery.
3. Education at its best is the embodiment of the democratic way of life.

Four of the institutions of the study exhibit, in varying degrees, a number of characteristics of instrumentalism sufficient to warrant their inclusion in this category. They are Antioch, Sarah Lawrence, Stephens, and Wesleyan.

#### Antioch College

The humanities offerings at Antioch exist within a framework of general education philosophy which has the avowed purpose of helping students to develop qualities of personal maturity and good citizenship and to prepare them for responsible participation in a changing society. In the regular off-campus work experiences scheduled every other three months, students find a ready opportunity for the application of theory to practice in the workshop of everyday

living. In the choice of humanities courses, students are given a great deal of freedom, the distribution plan permitting each student an opportunity to pursue the courses of greatest interest to him.

#### Sarah Lawrence College

As in the case of Antioch, there are no specifically required humanities courses at Sarah Lawrence. The institution operates on the principle that individual needs and interests differ and that an effective education for each student can best be achieved by a close faculty-student relationship for planning and guidance. Courses are organized to permit each student to spend a part of her time exploring an avenue of special interest. Courses in such humanities areas as music, the dance, and the visual arts are taught in a fashion which permits student participation either for purposes of general education or for the development of professional interests.

#### Stephens College

The Stephens College approach to the organization of general education is intended to make life richer and more rewarding both to the student and to the society in which she lives. The whole curriculum is designed with the needs of the student as an individual and as a member of society in mind. The general humanities course deals specifically with the contributions to those ends which the major arts can make.

Each item of study is analyzed to determine its subject, function, medium, elements, organization, and style. An integrated experience in the arts is sought.

### Wesleyan University

Taken as a whole, the program of Wesleyan University lies within the camp of neo-humanism rather than instrumentalism. It is a liberal arts college which provides for general education experiences though the technique of distribution requirements, with the exception of required courses in English and humanities. But from the vantage point of the general education humanities offerings, one feature of instrumentalism is very apparent. This striking feature is the workshop which is an integral part of the humanities course. This workshop is a weekly laboratory period devoted to creativity and self-expression. Students are enabled to pursue lines of artistic interest stimulated in other parts of the course or which derive from some outside interest. This approach has the advantage of making the student something of a producer as well as a consumer, and it gives him some insight into the problems which the creative artist must face and overcome.

### Administration

The preceding section dealt with the "why" of general education, the philosophic orientations of such

programs. Another aspect of general education deals with the "who" of these programs, the administrative unit responsible for putting into practice general education courses. It is the purpose of this section to examine some of the patterns of administrative control which are being used by the institutions of the study for the implementation of general education aims and objectives, with particular reference to the humanities.

Several approaches to the problem of identifying patterns of administrative control could be used. A. J. Brumbaugh and C. R. Pace meet the problem by giving separate treatment to such distinct types of educational institutions as junior colleges, liberal arts colleges, and universities.<sup>13</sup> The advantages of this plan are evident in view of the differences in form of the several types of institutions, differences which are caused by differences in function.

In another instance, Pace approaches the matter from the standpoint of general education programs as modifications of existing liberal arts and departmental courses, as the organization of interdepartmental courses, and as the

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<sup>13</sup>A. J. Brumbaugh and C. Robert Pace, "Organization and Administration of General Education," General Education, Fifty-First Yearbook of the National Society for the Study of Education, Part I, ed. Nelson B. Henry (Chicago: University of Chicago Press, 1952), pp. 289-298.

establishment of independent structures.<sup>14</sup>

W. Hugh Stickler, employing a more detailed classification of types of educational institution than Brumbaugh and Pace, identifies seven principal types of structure:

1. Junior and community colleges.
2. Teachers colleges.
3. Liberal arts colleges.
4. Limited programs in large schools.
5. Special schools within universities for special purposes.
6. Programs required in liberal arts schools within universities.
7. Programs required of all undergraduates within universities.
  - a) General education program operated within college of arts and sciences.
  - b) General education program operated by independent college.<sup>15</sup>

Still another approach to the matter is suggested by Paul R. Anderson, who places all general education programs in three categories:

1. General education courses which have been used as alternatives to or as supplanting existing departmental courses.
2. General education programs which involve a set of courses designed to provide a broad undergirding for advanced work usually on a professional level and given in the first and second years.

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<sup>14</sup>C. Robert Pace, "Organization and Administration of General Education: An Introduction," Organization and Administration of General Education, ed. W. Hugh Stickler (Dubuque, Iowa: Wm. C. Brown Company, 1951), p. 10.

<sup>15</sup>W. Hugh Stickler (ed.), Organization and Administration of General Education, pp. 421-23.

3. General education programs conceived as an integral part of liberal education.<sup>16</sup>

One might also wish to determine whether administrative control is vested in department heads, course chairmen, division chairmen, directors, deans, and so on. A matter of concern might be whether the orientation of general education in a particular institution is vertical or horizontal, that is, whether it is scattered through four years or confined to two.

Since the primary concern here is with the humanities offerings within the schemes of general education, the approach used here is to classify the academic structurings in terms of the following categories: departmental, inter-departmental, divisional, semi-independent, and independent.

#### Departmental Administration

In institutions having departmental administration of humanities offerings the prevailing pattern is that of individual courses in literature or music or other of the subject areas. Under such a plan, a student is expected to earn a prescribed amount of credit within the area, and he is usually allowed some freedom of choice in his selection of courses. The advantage of permitting the student to exercise

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<sup>16</sup>Paul R. Anderson, "The General Education Program at Pennsylvania College for Women," Organization and Administration of General Education, ed. W. Hugh Stickler, p. 71.



some individual initiative in course selection is off-set by the possibility that a meaningful pattern of courses may be left somewhat to chance.

#### Antioch College

At Antioch a number of general education courses in the humanities area are spread throughout the four years of college work. All of these courses are offered by individual departments.

#### Princeton University

Courses required of undergraduates at Princeton in the areas of art, literature, history, philosophy, and religion are offered on a departmental basis, with the exception of the interdepartmental Humanities 201-202. Specific courses are not required, the plan being one of distribution requirements in which the individual student chooses the courses he wishes to take.

#### Purdue University

The School of Science, Education and Humanities at Purdue offers general education courses in the humanities on a departmental basis. Although some of the courses are especially designed for general education purposes, the student may bypass these in favor of courses which are introductory to specialization.

#### Western Washington College of Education

The humanities courses in the general education

program at Western Washington are offered on a conventional departmental basis.

### Interdepartmental Administration

General education courses offered on an interdepartmental basis are administered by special committees composed of representatives of the departments concerned or under the direction of an administrative officer specifically assigned that responsibility. Members of the instructional staff are drawn from the respective departments, and while the amount of time devoted to teaching such general education courses varies, in no case does the instructor devote full time to such teaching. Thus, a course in the humanities operating under this plan will not have its own full-time staff. The intent of such courses is clearly to cut across conventional departmental lines and to integrate knowledge as much as possible.

#### Harvard University

At Harvard the program of general education operates under the supervision of the Committee on General Education within the Faculty of Arts and Science.. The general education courses in the humanities, mainly literary and philosophic in orientation, operate within this scheme.

#### The University of Minnesota

The humanities courses of the Program of

Interdisciplinary Studies at the University of Minnesota are interdepartmental offerings which may be used by students to satisfy distribution requirements in the humanities area. They are under the supervision of the assistant dean of the College of Science, Literature, and the Arts.

#### Divisional Administration

General education humanities courses in some institutions are administered by a division of humanities which also includes courses not specifically designed for general education. Such courses in general humanities may have departmental status within the division, or they may be organized within some other divisional administrative scheme such as supervision by a course chairman. The instructional staff in such courses divides its time between teaching in general education and in conventional subject matter areas.

#### Colorado State College

The humanities courses at Colorado which are designed specifically for general education purposes are administered by a division of humanities which includes several academic departments. The instructional staff is drawn from the English department and the courses are operated under the supervision of the division head.

#### The University of Louisville

A division of humanities offers the general

education humanities courses at Louisville. A general humanities course in the lower division of the College of Arts and Sciences is operated under a special director of lower division humanities courses. Other humanities courses may be taken for general education credit in the upper division, where they are offered by the several departments within the division of humanities. Over-all supervision is given by the head of the humanities division.

#### Semi-Independent Administration

In other instances, general education offerings in the humanities are organized in semi-independent status. In this plan there is usually an independent course which is interdepartmental or interdivisional in nature and which is administered by a course chairman who is responsible to some higher echelon of administration. There is an absence of the administrative independence of a unit of a general college or a college of general education, but a greater degree than in the programs described in the preceding categories. This plan appears to be characteristic of programs operating in liberal arts colleges or colleges of arts and sciences. Normally, staff members are drawn from academic departments in which they continue to do some of their teaching.

#### Chatham College

The general education course in the humanities,

The Arts, at Chatham College is a four-semester sequence taught by a teaching staff of ten and supervised by a course chairman.

#### Florida State University

At Florida State University, the general humanities course is one of several general education courses in the required program administered by the College of Arts and Sciences. The associate dean of that college is the chief administrative officer for the program. The humanities course has its own chairman and staff drawn from academic departments for part-time teaching in general education.

#### Haverford College

The general course in the humanities at Haverford College has a chairman and a staff who devote part of their teaching time to the course. The other courses in the humanities which may be used to satisfy distribution requirements are purely departmental in nature, but the general course exists outside any conventional department.

#### Oklahoma State University

The general education humanities sequence at Oklahoma State University consists of two one-semester courses handled within the College of Arts and Sciences by the general humanities chairman and staff on a divided-time basis. Instructional personnel are drawn from other departments and devote from one-fourth to one-half of their time to the

general course. A general education director is the chief administrative officer for the total general education program.

#### Reed College

At Reed College, members of the Division of Letters and Arts and of the Division of History and Social Science are selected to form the instructional staff of the general humanities courses. A chairman supervises the work of the several courses.

#### Southwestern at Memphis

The general humanities course at Southwestern exists outside regular academic departments. A course chairman directs the staff which is drawn from the departments of Bible, history, and philosophy.

#### Stephens College

At Stephens College the general course in the humanities has the status of a department within the division of humanities, with its own department head and staff members who do part of their teaching in the general course and part in other departments of instruction.

#### Wesleyan University

The Division of Languages, Literature, and Fine Arts and the Division of Philosophy and Social Sciences at Wesleyan cooperatively offer the general education courses in the humanities. The general humanities have the status of an interdivisional unit, the chairman being responsible to the



president of the institution for the operation of the courses. The staff is part time in general humanities, part time in their departments of speciality.

#### The University of Wisconsin

The Program of Integrated Liberal Studies at the University of Wisconsin has departmental status within the College of Letters and Sciences. Individual courses, such as humanities, operate with their own chairman and staff.

#### Independent Administration

The last type of administrative approach is one in which the general education humanities program enjoys a considerable degree of administrative independence. In this plan the program is operated within a larger administrative unit designed specifically to handle a program of general education. Such a unit is likely to be a lower division within a university, or a junior college. Within such a framework, individual programs such as those in humanities may operate independently of traditional departments and divisions. Frequently they have staffs whose first responsibility is to them, and not to traditional departments. With a considerable degree of autonomy, they are able to work directly toward the realization of general education goals.

#### Boston University

The Department of English and Humanities in the

College of General Education at Boston University is solely responsible for general education in the humanities. The staff has its own chairman and budget, and its first duty is to the humanities program.

#### The University of Chicago

At the University of Chicago, the humanities department within the College of the University operates as an independent unit with its own chairman, staff, and budget. Teaching in the general education program is the primary responsibility of almost all of the instructional staff.

#### Colgate University

The humanities offerings in the general education program of Colgate University lie within the administrative jurisdiction of the Division of University Studies, a unit designed to handle courses of a general education nature not controlled by other divisions or departments. The instructional staff of each course gives part-time teaching service under the direction of a course chairman.

#### The University of Florida

The University College of the University of Florida is the administrative unit for lower division general education courses. The general education course in the humanities has the status of a department within this unit. It has its own chairman, budget, and staff, with some of the staff members teaching primarily in general education and others drawn on

a part-time basis from other academic departments.

#### Michigan State University

The Basic College at Michigan State exists to offer a program of general education. Work in the humanities is offered by a department of humanities which operates with its own budget, chairman, and full-time staff.

#### Wright Junior College

Wright Junior College, a branch of the Chicago City Junior College, has a department of humanities operating with a chairman, budget, and full-time staff for the purpose of teaching the general education humanities course.

#### Operation

It is the task of this section to classify the humanities offerings of the institutions of the study in terms of operational characteristics. In preceding sections both the philosophic and administrative approaches have been examined in order to determine the rationale of the several programs and the nature of the administering authority. Here the mode of operation is analyzed in order to determine the form in which general education in the humanities is made available to students.

The task of classifying individual programs is somewhat complicated by the fact that some institutions include more than one method of operation within one administrative unit. For example, students in the College of Letters and

Science at the University of Wisconsin may be involved in humanities study through the election of courses in the distribution of credit plan, or through participation in the Program of Integrated Liberal Studies. Where such a situation exists, an institution is listed in as many categories as are appropriate.

There are several methods of identifying operational approaches to general education offerings, but one in particular seems appropriate to this study. This is the plan used by Rattigan in his study of general education,<sup>17</sup> as well as by the Harvard Committee,<sup>18</sup> B. Lamar Johnson,<sup>19</sup> and the Cooperative Study in General Education.<sup>20</sup> This plan includes five classifications: distribution requirements, survey courses, functional subject matter, great books, and individualized curricula. Each of these is considered in turn below.

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<sup>17</sup>Bernard T. Rattigan, A Critical Study of the General Education Movement (Washington, D. C.: The Catholic University of America Press, 1952), pp. 68-120.

<sup>18</sup>Harvard Committee, General Education in a Free Society, pp. 181-82.

<sup>19</sup>B. Lamar Johnson, "Patterns of General Education," The Junior College Journal, XVII (October, 1946), pp. 45-52.

<sup>20</sup>The Cooperative Study in General Education, Cooperation in General Education (Washington, D. C.: The American Council on Education, 1947), pp. 39-43.

### Distribution Requirements

The term "distribution requirements" is used to identify a plan for general education based on a practice of requiring students to earn a certain amount of credit in specified areas of subject matter. The student is given the freedom of selecting courses of his choice in the specified areas, and he may study whatever he wishes as long as he earns the appropriate credits. Such a scheme operates within an administrative framework which groups traditional subject-matter fields into "divisions" or "areas." The underlying supposition appears to be that knowledge can be broken down into fairly distinct categories and that a student who takes work in each of the major categories of knowledge receives a type of general education.

An advantage of this approach is that it is possible to draw up desired patterns of credits without disturbing existing departmental offerings to any great extent. On the other hand, the resulting educational experience may be a spotty one, depending upon the number of credits required and the nature of the courses in which the work is taken. If the courses are well-planned general education courses, a student may emerge with a sound general education; if the courses are relatively narrow ones designed as introductions to further specialization, the cause of general education may suffer.

The distinguishing characteristic of distribution requirements as a classification of operational approach is that under this system a number of elective courses are offered in the humanities area and a specified amount of credit is required. The courses themselves may vary from conventional ones to those designed with specific general education ends in view. In any event, no particular course is required.

#### Antioch College

Students are required to complete from twenty to twenty-five quarter hours in the humanities area which includes the creative arts, foreign languages, history, literature, philosophy, and religion.

#### Harvard University

Harvard undergraduates fulfill humanities requirements by choosing from among twenty courses which are predominantly literary and philosophic. One course must come from among six first-level courses; others, on an optional basis, from among the remaining fourteen second-level courses.

#### Haverford College

Haverford students must register for at least two one-semester courses in an area which includes Biblical literature, humanities, and philosophy, and two from an area including language courses, art, and music.<sup>21</sup>

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<sup>21</sup>The general course, The Interpretation of Life in Western Literature, is treated in the section on survey courses.



### The University of Minnesota

Humanities requirements in the College of Science, Literature, and the Arts at the University of Minnesota may be met by the earning of fifteen hours' credit in the ten humanistic departments: English literature, art, foreign literature, history, humanities, mathematics, music, philosophy, and speech and theater arts.<sup>22</sup>

### Princeton University

Princeton undergraduates meet distribution requirements in the humanities by choosing four courses from among those offered by some twelve departments.<sup>23</sup>

### Southwestern at Memphis

The distribution requirements plan is followed at Southwestern at Memphis, with an emphasis on history and religion. The humanities course, as such, is treated elsewhere in this study.<sup>24</sup>

### Western Washington College of Education

At Western Washington College twenty-five quarter hours are required in the humanities area: art (3), general literature (9), history of civilization (10), and music (3).

<sup>22</sup>For the Program of Interdisciplinary Studies see below the section on survey courses.

<sup>23</sup>For the course offered by the Interdepartmental Council of the Humanities, see the section on survey courses.

<sup>24</sup>See the section on survey courses.

### The University of Wisconsin

There are three plans for general education in the College of Letters and Science at the University of Wisconsin. Two of these involve distribution requirements for courses of study leading to the B. S. and B. A. degrees. Under either of these, students may get a great deal of work in the humanities or almost none, depending upon the courses they choose. The third plan, the Program of Integrated Liberal Studies, designed especially to give unity to undergraduate education is treated elsewhere in this study.<sup>25</sup>

### Modified Survey Courses

A survey course is one in which an attempt is made to present an over-view of a subject or an area. As such, it may deal exclusively with a single subject, or it may incorporate several fields. Whatever the case, the intent of the survey is to counteract the fragmentizing effect of courses dealing with fractional segments of knowledge and to give the student something of a larger understanding.<sup>26</sup>

Because its aims are broad and its content comprehensive, it is not possible in all survey courses to

<sup>25</sup>The Program of Integrated Liberal Studies is treated in the section on survey courses.

<sup>26</sup>For a comprehensive treatment of survey courses see B. Lamar Johnson (ed.), What About Survey Courses? (New York: Henry Holt and Company, 1937).

delve deeply into all facets of subject matter, and this approach has been accused of superficiality.<sup>27</sup> Sidney J. French remarks that the term has fallen out of favor, but goes on to say that there are considerable numbers of such courses in operation.<sup>28</sup>

On the other hand, one writer points out that properly organized survey courses do have the advantage of offering to the student "definite and discrete categories of knowledge" to which he may relate new ideas and information as he acquires them.<sup>29</sup>

There are many courses which fit into the broad definition of the survey course. W. W. Charters divides courses of this type into two principal classifications, mosaic and integrated.<sup>30</sup> The mosaic type he describes as one in which individual fields do not lose their identities, but are presented as units, as a unit on music, one on art, and so on. The integrated type is described as one in which principles and concepts basic to several fields are stressed, and this type is further divided by Charters into (1) the

<sup>27</sup>T. Raymond McConnell, "Orientation Courses," New Frontiers in Collegiate Instruction, ed. John D. Russell (Chicago: University of Chicago Press, 1941), pp. 185-86.

<sup>28</sup>Sidney J. French (ed.), Accent on Teaching (New York: Harper and Brothers, 1954), p. 12.

<sup>29</sup>Rattigan, op. cit., p. 82.

<sup>30</sup>W. W. Charters, "Types of Survey Courses," What About Survey Courses?, pp. 34-35.

problem type, organized around some problem, frequently contemporary; (2) the principle type, emphasizing concepts common to several areas; (3) the philosophical type, in which philosophy is the integrating factor; and (4) the historical type, which traces the development of ideas and principles chronologically.<sup>31</sup>

The general education humanities offerings of the institutions of the study afford examples of both the mosaic and integrated approach, in a variety of patterns. The two most common situations are (1) a single, integrated course required and (2) one or more mosaic courses required in combination with an integrated course. An example of the first situation is the University of Florida with a single, integrated humanities course organized along philosophical and historical lines. The second situation is that of the University of Louisville, in which a course in world literature is required and students must choose, in addition, from among others in architecture, painting, philosophy, and music.

The distinguishing feature of the programs included in this section is that they normally require one or more modified survey courses designed to give students broad understandings in one or more fields of knowledge.

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<sup>31</sup>Ibid., pp. 37-39.

### Boston University

The humanities program of the General College of Boston University is a single, two-year, required course organized to provide an integrated experience in communications, literature, art, and music.

### Chatham College

The two-year integrated humanities course at Chatham, The Arts, provides experiences in the visual arts, drama, prose, fiction, poetry, music, and the dance. The arts are considered in terms of form and content, the heritage, the modern scene, and criticism and evaluation.

### The University of Chicago

The general humanities courses at Chicago are organized along the lines of aesthetic and critical analysis. The work of the first year emphasizes music, the plastic arts, and imaginative literature; that of the second, history, rhetoric, drama, fiction, and philosophy; and that of the third, criticism.

### Colgate University

The effect at Colgate is mosaic. The general humanities program consists of a two-year pattern made up of three courses. The first of these is a year-long course dealing with philosophical and religious problems. The second is a one-semester course dealing with music and the visual arts. The third is a one-semester treatment of literature.

### Colorado State College

The Colorado State College humanities program is a three-course sequence totalling nine quarter hours. Literature, philosophy, the arts, music, religion, and history are integrated around a theme of man's search for personal freedom. Historical perspective is provided through a consideration of six great epochs in western history.

### Florida State University

Florida State University requires a two-semester, six-credit integrated course in the humanities. It contains representative materials from the areas of art, music, literature, and philosophy integrated through the use of "cores" or significant periods of cultural history.

### The University of Florida

The humanities course at the University of Florida is a one-year integrated course treating great literature, philosophy, art, and music in western civilization. Integration is achieved through the utilization of great issues and great periods of historical development, such as that of ancient Greece.

### Haverford College

Although the approach at Haverford is predominantly that of distribution requirements, one course, Interpretation of Life in Western Literature, warrants mention here. This course is integrated around a consideration of great pieces



of literary heritage, including works of literature, history, and philosophy. Though the one-year course is not specifically required, many students elect it to satisfy a part of the humanities requirements.

#### The University of Louisville

Students at the University of Louisville are required to register for a one-semester course, Introduction to World Literature, and in addition to register for two courses in the areas of architecture, painting, philosophy, and music. The latter are one-and-one-half credit courses; the former, a three-credit course. Thus the experience of the student is a combination of the integrated and mosaic courses. The literature course is considered to be an integrated course to the extent that the literature of several nationalities forms a segment of cultural history.

#### Michigan State University

The Basic College of Michigan State University provides undergraduates with a three-quarter integrated humanities course which includes materials in history, philosophy, religion, drama, art, literature, and music.

#### The University of Minnesota

The approach of the College of Science, Literature, and the Arts at the University of Minnesota is basically that of distribution requirements. However, the work offered in the Program of Interdisciplinary Studies affords a type of

integrated humanities experience for those who choose to follow it. The basic program is a four-quarter sequence of courses in which the humanities in the modern world are treated against a background of cultural heritage. There are other three-quarter sequences which offer somewhat different approaches to the same subject through the association of literature and art, the treatment of great ideas, and the consideration of philosophic attitudes.

#### Oklahoma State University

The College of Arts and Sciences of Oklahoma State University requires a two-semester sequence in the humanities, the approach being to treat great cultural epochs in terms of literature, art, music, and philosophy.

#### Princeton University

Although the Princeton undergraduate may satisfy the humanities requirements through the election of any of a number of courses in traditional departments, there is an integrated, interdivisional course Humanities 201-202. It is principally a literary course in which the nature of man and his place in the universe are studied in terms of the traditions of great cultural periods. The ideas of freedom and the function of faith and reason provide an integrating factor in the first semester. In the second semester this function is served by the impact of scientific discovery and American views of social and political freedom.

### Purdue University

Like Princeton, Purdue's School of Science, Education, and Humanities confronts the undergraduate with distribution requirements in the humanities area. However, one course, a two-semester introduction to literature is specifically required. In this course the common elements of style, form and ideas in American, English, and continental literature are treated. In addition, the student selects two courses from a group including art, music, literature, and philosophy.

### Reed College

At Reed College the humanities course which is required of freshmen is the year-long Humanities 11, a seven-credit course which treats the development of western civilization down to the end of the seventeenth century. Interdepartmental in nature, Humanities 11 treats the conventional humanities area, although music receives scant attention. A sophomore course, Humanities 21, is a year-long, six-credit course which continues the work of the first year and brings the subject up to the contemporary scene. It is not required, although many students elect it in order to round out humanities requirements.

### Southwestern at Memphis

The approach to general education at Southwestern at Memphis is through distribution requirements, but a

definite gesture toward the integration of knowledge is made through the inclusion in the curriculum of a special double course, Man in the Light of History and Religion. It is not a required course, but it is offered as one means of fulfilling freshman requirements in Bible and history. This is the course regarded by Southwestern as the humanities course. In it an attempt is made to discover the inner-meanings of great historical epochs. The unifying principle is history; the principal content, literary. It is a two-semester course carrying six hours' credit each semester.

#### Wesleyan University

An interdivisional course in the humanities is required of all students at Wesleyan University. Consisting primarily of readings in books rich in ideas or in literary distinction, the course is operated through the cooperation of the departments of religion, psychology, biology, classics, English, German, and romance languages. Integration is afforded by the chronological treatment of the subject matter. A secondary feature of the course is the workshop in fine arts.

#### The University of Wisconsin

Through the College of Letters and Science of the University of Wisconsin, students may approach the humanities by the distribution requirements plan, or they may enroll in the Program of Integrated Liberal Studies in which the

humanities treatment is a four-course sequence which deals with literature, philosophy, cultural history, music, painting, sculpture, and architecture. The courses in this sequence are organized along historical lines, the various components being integrated in terms of cultural epochs.

#### Wright Junior College

The required program in humanities at Wright is a two-semester, six-hour course which deals with literature, music, painting, architecture, and philosophy. The work of the first semester is organized to give students basic understandings of element and form in the humanities, and that of the second to give a sense of historical perspective.

#### Functional Subject Matter

As an operational approach, the structuring of a program in terms of functional subject matter is a task of selecting content with a careful regard for the practical life-activities of the learner. Of course, it is probably true that any of the programs included in this study would be defended by their backers as having great concern for matters of real and lasting importance, matters which are "practical," but if the definition of the term is brought to the level of such everyday activities as selecting a wardrobe or choosing a book for leisure reading, then the program should be one specifically designed to aid the learner in such situations.

Because the solutions to everyday problems are not likely to be found easily in the pigeonholes of conventional academic structure, it may be expected that an educational program designed to meet such objectives will not only cut across the usual subject-matter lines, but also will use the needs of the learner as a starting point in curriculum planning.

Plans for functional subject-matter programs have been proposed in A Design for General Education<sup>32</sup> and in Education for All American Youth.<sup>33</sup> Rattigan cites these, as well as the General College of the University of Minnesota and Stephens College, as examples of functional subject matter programs.<sup>34</sup>

#### Stephens College

The humanities course at Stephens is one of nine basic courses provided for the purpose of meeting the needs common to modern women. Only the communication course is required, but students are advised to take as many of the others as possible.

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<sup>32</sup>American Council on Education, A Design for General Education, ed. Dorothy McGrath (Washington, D. C.: American Council on Education, 1944).

<sup>33</sup>Educational Policies Commission, Education for All American Youth (Washington, D. C.: National Education Association and the American Association of School Administrators, 1944).

<sup>34</sup>Rattigan, op. cit., pp. 84-98.



Humanities is a two-semester course which includes the major arts of music, literature, painting, sculpture, and architecture, and combined arts, such as opera and drama. Integration is provided through the consideration of course materials in terms of subject, function, medium, elements, organization, style, and evaluation. Application is made to the everyday activities of women, including such matters as choice of dress, interior decoration, and the use of leisure time.

#### Great Books

Another approach is that of great books, an approach which draws no lines of demarcation between conventional departments, but rather tackles the whole of general education through the study of great works of the western tradition. This approach had its beginnings in the "great books" course of John Erskine at Columbia University.<sup>35</sup> An advantage of the great books approach is that it gives unity to undergraduate education, since the subject matter, at least, is the same for all. The chief disadvantage, however, appears to be that it fails to provide for individual differences in interest and ability. It provides a sharp contrast to functional subject matter, which caters directly to

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<sup>35</sup>For a discussion of the Erskine plan, see Committee on Plans, A College Program in Action (New York: Columbia University Press, 1946), pp. 166-68.

student needs. One example of this approach may be drawn from the institutions of the study, St. John's College.

#### St. John's College

The humanities are a pervasive element in the curriculum of St. John's College. Completely prescribed, the content of the curriculum is the study of one hundred great books chosen because they are among the finest in the heritage, books which lead the learner to the great truths treated by their authors.<sup>36</sup>

#### Individualized Curricula

As the last of the operational approaches to be considered, the individualized curricula approach operates entirely outside the confines of specifically required courses. The demands of conventionally organized subject matter are set aside and the educational task is one of devising an educational program completely in terms of the needs, abilities, and aims of each individual learner. It is an approach which possibly could be realized only in an individual tutor situation, and it is one which carried to extremes might produce a marked lack of unity in undergraduate education.

At least one institution among those included in this study claims success in the individual curricula

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<sup>37</sup>For the complete list see Appendix C.

approach by operating with small classes and a policy of careful faculty-student planning. This institution is Sarah Lawrence College.

### Sarah Lawrence College

Because there are no required courses at Sarah Lawrence College, it is difficult to generalize about the humanities experiences of Sarah Lawrence students. There is a requirement that all freshmen register for at least one "exploratory" course, a type of course offered to afford guidance to the student and to open up avenues of interest in such single fields as literature, mathematics, or any of the areas included in the curriculum. Some students elect exploratory courses in areas which might be considered humanities. Beyond that, each student is on her own. Courses are offered in the customary humanities areas, and they, like all Sarah Lawrence courses, are carried on partly through student-teacher conferences which permit a high degree of individualization.

### Summary

General education humanities may be classified in terms of philosophy, administration, and operation. The prevailing kinds of philosophical foundation evidenced by the institutions of the study fall into three broad types: neo-humanism, rationalism, and instrumentalism. Of these the

most common type is that of neo-humanism, an approach which is mainly eclectic in nature, seeking to preserve the values and heritage of the western tradition. The rationalists, on the other hand, are concerned primarily with the cultivation of the intellect, which they regard as the highest attribute of man. The instrumentalists take the position that the end of education is the growth and development of the individual learner and they advocate a type of education embracing the pragmatic theory of truth and based on democracy as a way of life. Although both rationalists and instrumentalists are in the minority, neo-humanist programs tend more toward instrumentalism than toward rationalism.

Educational administrators have tried many plans for the administration of general education programs. It appears that the most common method for the administration of general humanities programs is through some type of semi-independent or independent arrangement which permits those engaged in the teaching of humanities to work toward the realization of the general education humanities goals with a minimum of restraint from traditional departments.

Five principal approaches to the operation of programs of humanities are evident in the current practices of the institution of the study. The type occurring with the most frequency is that of the modified survey or integrated course which attempts to provide a unified humanities

experience for the student. Less common but occurring with some frequency is the distribution requirements plan which requires the student to earn a prescribed amount of credits in designated humanities areas, an arrangement which has less unity than the survey approach. Other operational types which do occur in a few instances are the great books approach, in which a prescribed curriculum of readings constitutes the main course of study; the individualized curricula, in which the course of study of each student is tailored in terms of individual needs and interests; and, functional subject matter, in which the curriculum is based on the needs and interests of the student in contemporary society.

## CHAPTER IV

### GOALS AND THEIR IMPLEMENTATION

In the preceding chapter the institutions of the study were classified in terms of their philosophic, administrative, and operational characteristics. It is the task of this chapter to examine the goals of general education and the goals of the humanities and to describe some of the practices which serve to implement these goals. In the first part of the chapter, currently accepted statements of goals in both general education and the humanities are compared with composite lists derived from the institutions of this study. The relationship between humanities goals and those of general education is explored. Finally, there is a description of some of the current instructional practices which serve to implement the goals.

#### Goals: General Education and Humanities

An educational goal is a desired outcome of a consciously structured educational experience. Its value lies in the sense of direction which it gives to the educative process. The goals for general education are naturally more comprehensive in scope than those of the humanities, for they deal with broad fields of knowledge, and not exclusively



with the humanities. Educational goals are seldom stated in purely quantitative terms. In the lists which follow, the desired educational outcomes are expressed in terms of desired modes of behavior, performance, and understanding.

### General Education Goals

While there is no universally accepted statement of the goals of general education, there do exist several lists of objectives which have received prominent places in the literature of general education. These lists are useful in an attempt to define the aims of general education because they are representative of the thinking of many persons who have studied and supported the general education movement. They afford criteria of measurement against which the expressed aims of the institutions of this study may be examined.

The first of these lists is one which W. Hugh Stickler finds generally accepted.<sup>1</sup> It is the list of the President's Commission on Higher Education, a list which calls for the kind of educational experience which will enable students to attain the following basic outcomes:

To develop for the regulation of one's personal and civic life a code of behavior based on ethical principles consistent with democratic ideals.

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<sup>1</sup>W. Hugh Stickler (ed.), Organization and Administration of General Education (Dubuque, Iowa: Wm. C. Brown Company, 1951), p. 416.

To participate actively as an informed and responsible citizen in solving the social, economic, and political problems of one's community, state, and nation.

To recognize the interdependence of the different peoples of the world and one's personal responsibility for fostering international understanding and peace.

To understand the common phenomena in one's physical environment, to apply habits of scientific thought to both personal and civic problems, and to appreciate the implications of scientific discoveries for human welfare.

To understand the ideas of others and to express one's own effectively.

To attain a satisfactory emotional and social adjustment.

To maintain and improve his own health and to cooperate actively and intelligently in solving community health problems.

To understand and enjoy literature, art, music, and other cultural activities as expressions of personal and social experience, and to participate to some extent in some form of creative activity.

To acquire the knowledge and attitudes basic to a satisfying family life.

To choose a socially useful and personally satisfying vocation that will permit one to use to the full his particular interests and abilities.

To acquire and use the skills and habits involved in critical and constructive thinking.<sup>2</sup>

A second list selected for inclusion here is that found in the American Council on Education's A Design for

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<sup>2</sup>The President's Commission on Higher Education, Higher Education for American Democracy, Vol. I: Establishing the Goals (Washington, D. C.: U. S. Government Printing Office, 1947), pp. 50-58.

General Education:

To improve and maintain his own health and take his share of responsibility for protecting the health of others.

To communicate through his own language in writing and in speaking at the level of expression adequate to the needs of educated people.

To attain sound emotional and social adjustment through the enjoyment of a wide range of social relationships and the experience of working co-operatively with others.

To think through the problems and to gain the basic orientation that will enable him to make a satisfactory family and marital adjustment.

To do his part as an active and intelligent citizen in dealing with the interrelated social, economic, and political problems of American life and in solving the problems of postwar international reconstruction.

To act in the light of an understanding of the natural phenomena in his environment in its implications for human society and human welfare, to use scientific methods in the solution of his problems, and to employ useful nonverbal methods of thought and communication.

To find self-expression in literature and to share through literature man's experiences and his motivating ideas.

To find a means of self-expression in music and in the various visual arts and crafts, and to understand and appreciate art and music as reflections both of individual experience and of social patterns and movements.

To practice clear and integrated thinking about the meaning and value of life.

To choose a vocation that will make optimum use of his talents and enable him to make an appropriate contribution to the needs of society.<sup>3</sup>

Another statement of general education goals is that contained in General Education in Action. General education should help each student increase his competencies in:

Exercising the privileges and responsibilities of democratic citizenship.

Developing a set of sound moral and spiritual values by which he guides his life.

Expressing his thoughts clearly in speaking and writing, and in reading and listening with understanding.

Using the basic mathematical and mechanical skills necessary in everyday life.

Using methods of critical thinking for the solution of problems and for the discrimination among values.

Understanding his cultural heritage so that he may gain a perspective of his time and place in the world.

Understanding his interaction with his biological and physical environment so that he may adjust to and improve that environment.

Maintaining good mental and physical health for himself, his family, and his community.

Developing a balanced personal and social adjustment.

Sharing in the development of a satisfactory home and family life.

Achieving a satisfactory vocational adjustment.

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<sup>3</sup>American Council on Education, A Design for General Education, ed. Dorothy McGrath (Washington, D. C.: American Council on Education, 1944), pp. 31-47.

Taking part in some form of satisfying creative activity and in appreciating the creative activities of others.<sup>4</sup>

The foregoing constitute some of the more widely known lists of goals in general education. They deal with the student as an individual and as a member of society, and they look to the development of competencies which will enable the individual to live effectively in a democratic society.

Though the several statements of goals for general education expressed by the institutions of the study differ somewhat in matters of detail, a thoughtful analysis of them yields a composite list formulated here in terms of desired education outcomes:

The development of qualities of broad prespective.

The development of the attributes of good citizenship.

The improvement of the ability to think critically.

The fostering of effective personal and family living.

The promotion of an acquaintance with significant elements of the cultural heritage.

The development of an understanding of the familiar phenomena of the universe.

The enjoyment and appreciation of literature, art, music, and other cultural activities.

The development of a personal code of moral and spiritual values.

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<sup>4</sup>B. Lamar Johnson, General Education in Action (Washington, D. C.: American Council on Education, 1952), p. 2.

The provision of a foundation for advanced study and vocational choice.

The fostering of personal maturity and mental health.

The acquisition of skills in communication and the manipulation of numbers.

These collective aims of the institutions of the study are in substantial agreement with the statements of goals drawn from currently accepted sources. No additional feature for general education is introduced; no area mentioned in the earlier lists is omitted. Taken as a whole, the aims of the institutions of the study illustrate certain prevailing conceptions of the aims of general education.

#### Humanities Goals

In turning to the role of the humanities in general education, one finds less of a consensus than in the case of general education aims, although there does appear to be some basis of agreement. The difficulty of defining the common goals for the humanities stems, perhaps, from the difference of opinion regarding the nature of the humanities, the mode of administration, and the method of operation found among the institutions. In any event, several individuals have commented on the objectives of the humanities.

Howard Mumford Jones, writing on the relation of the humanities to general education, holds that the function of the humanities is "to trace the steps by which the human



story has evolved, and to bring to this historical problem the light of discriminating and critical interpretation."<sup>5</sup>

Clarence H. Faust points up the function of the humanities "to make explicit and to analyze the ends and values assumed in the natural and the social sciences,"<sup>6</sup> and asserts that the chief objective is "the development of an intellectual appreciation of the products of man's creative capacities as expressed in art, languages, and philosophy."<sup>7</sup>

Robert F. Davidson reports that the most common of the major purposes of programs in the humanities is "to provide for the student some broader understanding of his cultural heritage and some enlarged cultural perspective in his own view of life."<sup>8</sup>

Paul L. Dressel and Lewis B. Mayhew report that the objective which seems to represent the major concern of all

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<sup>5</sup>Howard Mumford Jones, "The Relation of the Humanities to General Education," General Education: Its Nature, Scope, and Essential Elements, ed. William S. Gray (Chicago: The University of Chicago Press, 1934), p. 49.

<sup>6</sup>Clarence H. Faust, "The Humanities in General Education," General Education, Fifty-First Yearbook of the National Society For the Study of Education, Part I, ed. Nelson B. Henry (Chicago: The University of Chicago Press, 1952), p. 99.

<sup>7</sup>Ibid., pp. 103-104.

<sup>8</sup>Robert F. Davidson, "Trends in the Humanities in General Education," The Humanities in General Education, ed. Earl J. McGrath (Dubuque, Iowa: Wm. C. Brown Company, 1949), p. 290.

types of humanities courses is one selected from the statement of the President's Commission on Higher Education:

To understand and enjoy literature, art, music, and other cultural activities as expressions of personal and social experience, and to participate to some extent in some form of creative activity.<sup>9</sup>

Careful study of the stated humanities goals of the institutions of the study reveals evidence to support Davidson's belief that the major concern is with providing the student with a broader understanding of the cultural heritage. More than one half of the institutions of the study explicitly state as one of their aims the development of an acquaintance with the cultural heritage. Almost as frequently mentioned is the desire to foster an understanding and appreciation of the arts, an aim which, in most cases, implies an acquaintance with the cultural heritage.

As in the case of general education goals, an attempt is made here to formulate a composite list of humanities goals derived from the several statements of the institutions of the study. It appears that taken as a whole the aims of the humanities in general education are concerned with the following:

The development of an acquaintance with the cultural heritage.

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<sup>9</sup>Paul L. Dressel and Lewis B. Mayhew, General Education: Explorations in Evaluation (Washington, D. C.: American Council on Education, 1954), p. 142. The President's Commission on Higher Education, op. cit., p. 54.

The development of an understanding and appreciation of the arts, including principles of aesthetics, the role of the arts in daily life, major historic styles, and the common purposes of creative artists.

The development of critical or effective thinking.

The development of an understanding of man and his place in the universe.

The development of an awareness of the interrelationships among branches of knowledge.

The attainment of a point of view, or personal philosophy.

The development of intellectual and emotional maturity.

The development of an ability to use leisure time wisely.

The development of skill in writing and speaking.

The development of skill in techniques of finding and using research materials.

The order of statement of the goals above generally reflects their frequency of mention, and thus the relative degree of importance attached to them.

#### Humanities and General Education Goals Compared

A comparison of the goals of the humanities and those of general education shows that they are in agreement. In some instances, they are virtually identical, and each of the humanities goals contributes in some way to one or more of the general education goals. Their relationship is graphically demonstrated when they are placed side by side:

General Education

The development of broad perspective.

The development of the ability to think critically.

The fostering of effective personal and family living.

The development of acquaintance with the cultural heritage.

The enjoyment and appreciation of the arts.

The development of a code of moral and spiritual values.

The fostering of personal maturity and mental health.

The acquisition of skills in communication and the manipulation of numbers.

Humanities

The development of an awareness of the interrelationships among branches of knowledge.

The development of an understanding of man.

The development of critical thinking.

The development of intellectual and emotional maturity.

The development of the ability to use leisure time wisely.

The development of acquaintance with the cultural heritage.

The enjoyment and appreciation of the arts.

The development of a point-of-view of personal philosophy.

The development of intellectual and emotional maturity.

The development of skill in writing and speaking.

The development of skill in the techniques of finding and using research materials.

The close relationship of the humanities and the general education goals is pointed up by the arrangement of items above which includes all of the humanities goals and all but three of the composite list of general education goals. The remaining three of the general education goals are

those dealing with good citizenship, the familiar phenomena of the universe, and vocational choice. Each of these is in some way connected with the humanities goals, though the relationship may be less direct than those depicted above. For example, while there is no specific goal of good citizenship to be found in the humanities lists, such humanities goals as those dealing with the development of intellectual and emotional maturity and of critical thinking certainly contribute toward the making of a good citizen in a democratic society.

In the matter of understanding the familiar phenomena of the universe, to take another of the goals, certainly the humanities objective of the awareness of interrelationships among branches of knowledge, of acquaintance with great works, and of improved communication skills all contribute to the development of an individual who can understand his physical and biological environment.

The third general education goal which was not specifically mentioned in the list of humanities goals was that of finding a suitable vocation or establishing the basis for advanced training and study. The humanities contribute to this goal through the many avenues of thought and areas of study which are opened in the course of humanities study. Though vocational choice may not be a principal concern of the humanities, doubtless many students are motivated to

pursue careers somewhere in the broad field of the humanities as a result of the general education work in the field.

Thus, it would appear that there are common objectives in both general education and the humanities, objectives which are subscribed to in varying degrees by the institutions of the study. Further, it appears that the goals of the humanities contribute directly to eight of the general education goals, and indirectly to the remaining three. It is the task of the section that follows to illustrate some of the ways in which the current practices of the institutions of the study serve to implement these goals.

#### Implementation of the Humanities Goals

Current practices in the humanities which serve to implement the humanities goals fall into four general categories: subject-matter areas, materials of instruction, methods of instruction, and procedures of evaluation. Because humanities goals are closely related and because the practices which are reported here apply to the general field of the humanities, no intensive attempt is made to relate specific practices to specific goals. This study is not a treatment of the teaching of music or of evaluation in higher education. What is intended here is a discussion of the principal practices which are characteristic of the operation of the humanities programs of the institutions of the study, practices which



these institutions have utilized in their attempts to realize humanities goals.

### Subject-Matter Areas

A basic method of implementing educational aims is through the selection of suitable subject matter to serve as a basis for study. The selected institutions agree, in general, that the appropriate areas for inclusion in a program of the humanities are as follows: literature; the arts, including the plastic and graphic arts and music; philosophy; and to a lesser extent, history, religion, communication, and foreign language. The precise amount of attention devoted to the several areas varies from one institution to another. One program may be primarily devoted to the study of literature; another, history and religion; another, the arts. Whatever the case, these are the areas included in the study of the humanities in general education.

#### Literature

In no other area of subject matter is there the degree of unanimity which surrounds the choice of literature as an ingredient of humanities programs. Every institution of the study includes literature in its pattern of humanities. Perhaps, this popularity is occasioned by a belief that "literature reflects all the arts, and that it is furthermore the

most generally available art form accessible to the average individual."<sup>10</sup>

As the embodiment of man's ideas and ideals through the ages, literature affords an excellent means of acquainting the student with the great sweep of western civilization. Stemming from the practices of the Renaissance humanists who studied models of classical antiquity, the modern approach is apt to include not only great works of ancient times, but also significant pieces of writing from all periods, ancient and modern. It is true that the titles which appear with the greatest regularity in humanities reading lists are those from out of the past, such as the works of Homer, Dante, Shakespeare, and others. But whatever the period, through the study of literature rich in ideas, the student is confronted with the persistent challenges with which man has been compelled to deal through the ages. From such study the student may emerge better equipped to face the challenges of his own day.

In some instances the content of the humanities program is primarily literary, as in the case of Harvard or Haverford. In other instances literature is mingled with the other areas of the humanities, as at Stephens and Florida State University, to mention only two. Whatever the nature

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<sup>10</sup>Robert D. Miller, "The Humanities Course at Florida State University," The Humanities in General Education, ed. Earl J. McGrath, p. 212.

of the selection, whatever the ratio to other areas of study, no humanities program is complete which fails to include literature, a circumstance overwhelmingly attested to by the practices of the institutions of the study.

### The Arts

One of the high ranking humanities goals is that of developing an understanding and appreciation of the arts. It is not surprising to find that nearly all of the selected institutions include the arts in the general education humanities program. Painting, architecture, sculpture, and music are the areas most commonly agreed upon for inclusion. Sometimes work is included in the associated arts of dramatics, opera, the dance, and such contemporary forms as the motion picture.

There is evidence of a wide range of choice and approach among the diverse forms of art. The emphasis may be on the psychological aspects of an individual artist's expression, on the historical nature of a work of art, or on some other facet. The topic of study might be the modern motion picture; it might be the architecture of a Grecian temple. The essential factor is that in the study of the arts the student has the opportunity to react to man's creative impulses as they are expressed in tangible form. In the arts ideas are translated into paint and stone and musical note, into identifiable form.

The value of creative activity on the part of the student is not entirely overlooked, although it is a phase of humanities study which receives scant attention in most of the institutions of the study. Workshop arrangements make possible student performance at such institutions as Chicago, Colorado, and Wesleyan. In other instances students are encouraged to take work in various departments of the performing arts, if not as an integral part of the general humanities program, at least as an adjunct to it.

Though the emphasis on creativity in the spheres of non-verbal activity is characteristic of relatively few of the selected institutions, it is an emphasis which cannot and should not be ignored. As a specific goal, it finds little expression among the formal statements of humanities goals, but it is one which finds mention in some form in each of the lists of general education goals previously quoted.

### Philosophy

All but four of the institutions make specific provision for the inclusion of philosophy in the general education humanities program, and these four include philosophy elsewhere in the curriculum. The study of philosophy has traditionally been a part of the education of the liberally educated man. There appears to be no opposition to the inclusion of philosophy in programs of general education, and

on the basis of the practices of the institutions of this study, it would appear that philosophy is considered a rightful part of the humanities.

Generally speaking, the approach to the study of philosophy is less that of the study of formal philosophic systems isolated from the contemporary scene, than it is a study of the various components--ethics, aesthetics, logic, metaphysics, the theory of knowledge--as they relate to the problems of twentieth-century man. At Wisconsin, for example, in the Program of Integrated Liberal Studies the study of philosophy is spread through the four semesters of work, beginning with the thought of the Greeks, but the emphasis is not on ancient philosophy as such, but on that thought as the basis of ideas which influence men's lives today. At other institutions, a common practice is the use of logic in the teaching of effective thinking.

### History

Elements of history are fairly pronounced in at least half of the selected humanities programs. In only one instance, that of Southwestern at Memphis, does history appear to play a role more important than that of literature, the arts, and philosophy. For the most part, the study of history in the selected programs is incidental to the study of the other content areas. Generally history serves as a framework for the chronological presentation of content.

This is particularly evident in the cultural epoch approach, as in the case of Colorado State University.

### Religion

The study of religion, like that of history, occurs in about half the programs of the study. It is pronounced in the course at Southwestern at Memphis, Man in the Light of History and Religion. At Princeton the nature of man and his place in the universe are studied in the Judaeo-Christian and the Graeco-Roman traditions. Harvard includes three courses dealing with religious writings among its electives in second-group humanities. At Colgate the study of religious problems is combined with the study of philosophy in a single course. Religion is not included, or plays a minor part, in humanities programs which stress the enjoyment and appreciation of the creative arts.

### Communication

Though communication is a formal part of the program in the humanities at Boston University's College of General Education, communication is not generally considered so much a primary responsibility of humanities programs as a kind of lesser responsibility which is discharged through efforts to improve skills in communication which are necessary adjuncts to participation in humanities experiences. For example, such writing assignments as the preparation of essays and reports stimulate the improvement of writing skill. Practice in the



exchange of ideas in the give-and-take of the discussion period serves to enhance speaking skill. But these skills are seldom taught directly.

The approach to the development of communication skill is primarily in the organization of ideas and the improvement of the ability to think critically. Critical thinking is a goal common to statements of general education goals; it is one sought in various phases of the general education program, such as social science or communication (considered as an area distinct from humanities) and the humanities.

#### Foreign Language

At Antioch the study of foreign language is included in the general education program and grouped with other subjects in the humanities area. The general education foreign language courses in French, German, and Spanish are designed to acquaint the student with the literature and civilization of the several countries as much as to develop skill in the handling of the language. Prior to taking these courses, the student must have developed some proficiency in the language to be studied. In no other instance is the study of foreign language grouped with general education courses in the humanities.

## Materials of Instruction

The materials of instruction most commonly used in conducting general education work in the humanities are of five general types: syllabuses, textbooks, complete works, library materials, and audio-visual materials. These materials are used in varying combinations, seldom singly. The choice of instructional materials depends upon many factors, including the nature of the subject, the preference of individuals, the availability of the material, and adequate facilities for use. No educational institution exists in Utopia; there is always a disparity between what is ideal and what is available.

### Syllabuses

Ten institutions report the use of some type of syllabus in one or more general education humanities courses. In some cases these are little more than reading lists, while in other cases the syllabuses are works of substantial length which include not only course outlines, reading lists, discussion questions, and the like, but also partial or complete reproductions of works to be read, as in the case of literature, and pictures, diagrams, maps, and other visual aids as appropriate.

Syllabuses are made up by staff members to meet the requirements of individual institutions. They are usually inexpensively reproduced (probably mimeographed), rather than

printed. Intended primarily for local use, they may be copyrighted, as in the case of Southwestern at Memphis, and they may eventually be circulated in printed form available for use by other institutions, as in the cases of Colorado and Stephens.

Variant forms of the syllabus include collections of readings such as that used at Chicago and the collection of art pictures and notes used at the University of Florida. At Chicago a comprehensive mimeographed course outline and guide is prepared for use by faculty members. The syllabus at Oklahoma State contains materials dealing with all phases of the course, such as art, literature, and music. Lists of discussion questions, glossaries, parallel readings, and even maps are included in the Oklahoma syllabus.

### Textbooks

A detailed consideration of all the textbooks used in all the courses which might be grouped within the area of the humanities is not the concern of this study. Consideration here is limited to those texts which are used in general humanities courses which attempt integration of several fields.<sup>11</sup> The use of textbooks in general humanities courses is not common; there are only two works to be mentioned here.

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<sup>11</sup>Single texts or anthologies in literature, philosophy, or other humanities area are not included.

The Search for Personal Freedom<sup>12</sup> is a two-volume work used at Colorado State College. This published work grew out of a syllabus drawn up for the general humanities course. It is a text integrating the fields of literature, art, music, and philosophy, being organized on an historical framework treating six great epochs in western history. The concept of personal freedom is used as a core for the purpose of giving unity.

The second text is The Humanities<sup>13</sup> written especially for the course at Stephens College, now published and available for general use. This work approaches the arts through a consideration of their common elements: subject, function, medium, organization, style, and judgment. The student's understanding and appreciation of the arts are enhanced by this approach to the arts through their commonalities rather than to them as individual, isolated art forms.

#### Complete Works

The instructional material most widely used by the institutions of the study is the complete work, the entire novel or drama or other work used either as the principal material of study or as supplementary material to be used

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<sup>12</sup>Neal M. Cross and Leslie Dae Lindou, The Search for Personal Freedom (Dubuque, Iowa: Wm. C. Brown Company, 1948).

<sup>13</sup>Louise P. Dudley and Austin Farley, The Humanities (New York: McGraw Hill, 1951).

along with a syllabus or text. The advantage of such an approach is, of course, that it brings the student face to face with the work of art itself, rather than with secondary materials or excerpts. The student is thus enabled to meet the artistic product as a whole, to read the book rather than to read about it, to experience the painting or the symphony, instead of experiencing what someone else says about it.

At St. John's the emphasis is almost completely on the reading and study of entire works. This plan is used at Princeton in the special humanities course and at the University of Louisville in the world literature course. At Wesleyan the emphasis in the first semester is on the study of great writings. At the University of Florida and Florida State University, complete texts of works by Plato, Sophocles, Shakespeare, and Goethe are used, though the complete works approach is only a part of the over-all approach to the general humanities program. The type of text commonly used is the paperback, or some other inexpensive edition purchased by the student.

The complete work idea is not restricted to the study of literature, though as a pedagogical device it is there that it has its common association. In art, for example, the use of color reproductions, or originals where possible, with minor emphasis on historical and critical materials, stresses the importance of the work itself. At Wright students

are given the task of viewing certain art exhibits without the assistance of their instructors, a situation which compels them to think for themselves. At the University of Florida, framed art reproductions are made available for student use by the university library through a system of check-outs for periods of a semester, though this feature is not actually a function of the general humanities course.

In music the complete work idea has found application in the use of both live and reproduced music to bring the actual composition to the student. In many instances, a problem is posed by the lack of time and facilities to put this approach to its best use, but attempts to permit students direct experience with music take the form of musical listening hours, special record collections for student use, and musical concerts. Student attendance at musical programs is encouraged by such plans as those of Chatham and Florida State University where student reports on such events are acceptable as part of their regular course work.

#### Library Materials

Library materials constitute another category of instructional material used by the institutions of the study. Reference books, collections of special texts, record libraries, and art collections are used to supplement other humanities materials. The approach to their use is through assignments made by the instructor, syllabus suggestions, special reading



lists, and individual initiative. Southwestern at Memphis assesses a special fee to be used in building the library collection for the humanities course.

### Audio-Visual Materials

The use of audio-visual materials has been suggested in the above reference to art reproductions and phonograph recordings. Audio-visual materials are useful in the study of such other humanities areas as literature, history, and religion, in addition to their very great usefulness in the study of art and music. They provide immeasurable enrichment wisely used. Although they are commonly thought of in terms of such visual and auditory reproductions as photographs and recordings, they may also include live performances and demonstrations, or actual examples of art and architecture or other suitable exhibit.

Among the many types of audio-visual materials used by the institutions of the study are films, filmstrips, lantern slides, photographs, art reproductions, originals, phonograph records, and tape recordings. Naturally the use of these materials presupposes certain necessary pieces of physical equipment such as phonographs, projectors, and screens. Thus, arrangements have to be made regarding operation, maintenance, and custody. Where films are to be shown, there must be means of darkening and ventilating rooms. When recordings are to be heard, provision must be made to prevent disturbing other classes. In short, the imagination

and resourcefulness of the instructor must be backed by the support and cooperation of the administration.

In actual practice, the use of audio-visual materials is sometimes found in large lecture or demonstration sections where films are shown or recordings heard. Though this plan may be a necessity where large numbers of students are to be served, as in the case of state universities, a better approach appears to be that of Stephens where an attempt is made to furnish every humanities classroom with the essential pieces of equipment, including a piano, so that the instructional use of audio-visual materials can be carried on in the atmosphere of a small group.

### Methods of Instruction

In the general category of "methods of instruction," the following items are included: lectures, discussions, honors sections, single-instructor classes, multiple-instructor classes, field trips, workshops, and individual work. Consistent with the approach of this study, the purpose here is not so much to analyze the merits of each, as it is to point up some of the practices which are in current use.

#### Lectures

Nine institutions schedule regular lecture sections in one or more of their humanities courses. These are generally large sections, and the frequency of their meeting

ranges from two hours of lecture to one hour of other instruction at Harvard and Princeton, to one hour of lecture to four hours of other instruction at the University of Chicago. The use of the lecture is not limited to those institutions which report a regularly scheduled lecture period, however, since lectures are used from time to time in the regularly scheduled classroom or discussion section situation. At Western Washington, for example, a great deal of use is made of the lecture method by the classroom instructors, because class sections are large.

A variation of the lecture approach is the use of a forum in which several persons participate in the presentation of information. Colgate reports the successful use of such a plan.

### Discussions

All institutions report the use of discussion periods ranging from one to four hours per week. In the case of Wright and Oklahoma, to mention only two, the number of students in the section may be as many as forty, thus presenting difficulty in the carrying on of effective discussion by all members of the group. At Princeton, on the other hand, where discussion sections include only six or seven students, the opportunity for participation is much greater. The usefulness of the discussion approach is evidenced by its wide use and the favorable comment among

the institutions of the study.

### Honors Sections

Florida, Michigan, and Wright report the use of special honors sections which are calculated to enhance the educational experiences of students who are more advanced than those in regular sections. Admission to these sections is on the basis of performance on achievement tests or evidence of superior work in freshman English, as in the case of Wright. At the University of Florida the practice is to admit to the honors sections those students who have done superior work in the first semester of the humanities course.

### Single-Instructor Method

The single-instructor method is the most common plan used to carry on instruction in general education humanities courses. Such institutions as Wright and Florida State adopted this plan after earlier attempts to use several instructors proved unsatisfactory. The fact that a single instructor may not be a specialist in all the areas of instruction is not regarded as a handicap. In fact, in the opinion of some, the best general education teaching is carried on in situations in which the instructor actively enters into the learning experience himself.<sup>14</sup> Where one instructor handles

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<sup>14</sup>In an interview on August 5, 1958, Dr. R. F. Davidson, chairman of the general course in the humanities at the University of Florida, expressed the opinion that some of the best teaching in general education is done by instructors whose specialities are in some other area. For example, the

all the instruction, greater integration of subject matter is possible.

#### Multiple-Instructor Method

Where more than one instructor is used to carry on instruction, the plan is usually one of supplementing the work of the discussion-section instructor through the use of special lecturers in formal lecture periods. At Princeton, the University of Florida, and Boston University, to mention only a few, the student meets one instructor for the discussion period, others for the lectures. In cases in which the lecturers also conduct discussion sections, the student may have the same instructor in both, of course.

Another plan is that of using more than one instructor in the discussion period itself. This is the approach of St. John's where two or more instructors meet regularly with a group of about twenty-five students in a discussion or "seminar" period.

An additional plan for collaborative instruction is that of Southwestern, in which five instructors circulate among the several sections handling two units of the course in each section.

Finally, it should be noted that students may have additional instructors in programs such as those of Colorado

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music major might do a very good job in art, because he could approach the subject from the point of view of the non-specialist.

or Wesleyan where provision is made for instruction in humanities workshops or laboratories.

### Field Trips

The term "field trip" is used here to include types of instructional activity carried on outside the classroom. Visits to art exhibits, attendance at concerts, trips to museums, and other activities of this kind are used by many institutions to supplement the work of the classroom. Boston, Chatham, Chicago, University of Florida, Florida State, Wright, and others utilize such activities to add an additional dimension to learning. In some instances, such as those of Chatham and Florida State, credit is given for reports dealing with such attendance.

### Workshops

Some institutions make provision for creative participation by students through the medium of a humanities workshop or laboratory. At Wesleyan the humanities workshop is a required feature of the course. Here students find an opportunity for self-expression under the guidance of the workshop instructor who supervises the work of two hours in class each week. Lecture-demonstrations are given by the instructor, following which students do creative work in the plastic and graphic arts.

At Chicago regular attendance at a workshop is not required, although students normally make use of the studio



which is provided for their use when they are involved in a required project in the plastic arts. An optional plan at Colorado provides for laboratory experience in the creative arts.

Chatham presents a dramatic production each year in which humanities students participate on a voluntary basis.

Though not precisely a workshop or laboratory, the music listening period is a feature of the humanities course at the University of Florida, Colorado, and Boston. Programs of recorded music are made available to students in especially equipped rooms. Selections are chosen to supplement the work of the course.

#### Individual Work

Another method of instruction entails the use of essays, book reports, class reports, and special projects prepared by students in terms of their special interests. At Reed considerable emphasis is placed upon the preparation of papers which afford a basis for discussion in the regular conferences held by instructor and student. In this way, the student not only has the responsibility of expressing his thoughts in writing, but he also has the chance to discuss these ideas with his instructor.

At Harvard as many as six essays a year are required. At Louisville the essays are in the form of critical

evaluations of novels read outside of class. At St. John's the student prepares each year a paper of sustained length on a topic emerging from his seminar readings. At Stephens, Chatham, and Florida State, written reports are submitted on such out-of-class experiences as attendance at concerts and art exhibits.

Very great emphasis is given to tailoring the educational program to fit the individual at Sarah Lawrence, where the course of study of each student is carefully worked out, and where an effort is made to permit the pursuit of individual interests within the framework of particular courses. Each student spends part of her time engaged in the regular work of the course, and part in the development of some particular area of interest.

#### Procedures of Evaluation

A final category of practices to be considered here is that of "procedures of evaluation." Though practices in the evaluation of students may not serve to implement goals as directly as those in the areas of content, materials, and methods, they do contribute to the successful operation of the instructional program. Examinations, for example, serve as factors of motivation. Whether written, as in the case of Chicago; oral, as in the case of St. John's; or some type of self-evaluation, as in the case of Stephens; examinations cause students to think critically about their work.

The results of student performance on examinations may serve as an aid in the planning of their courses of study, or they may bring to the attention of the faculty some weakness in the instructional program.

This discussion of procedures of evaluation is limited to those phases of evaluation having to do with students, in this case, examinations and grades.<sup>15</sup> Examinations are considered in terms of their use, composition, and authorship. The matter of grades is approached from the standpoints of the nature of the assigning authority, the factors which are the basis of assignment, and the emphasis given to grades.

#### Examinations: Uses

Examinations are used by the institutions of the study primarily as a means of evaluating students in the several humanities courses. All institutions report the use of some type of examination for the purpose just mentioned. The importance attached to such examinations varies, of course, from one institution to another, just as the type, authorship, and frequency of administration vary. At Chicago the grade for the entire year's work depends completely on a single final examination. At Wesleyan the plan is to divide

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<sup>15</sup>For a discussion of the evaluation of humanities programs in general education see Paul L. Dressel and Lewis B. Mayhew, General Education: Explorations in Evaluation.

examination credit evenly between a final examination and others spaced throughout the semester. Whatever the practice, the use of examinations for evaluating students is common.

Another use of examinations is in the determination of the level of achievement of the individual student in order to provide a basis for assigning particular courses to him. For example, at Antioch the general education courses are of three general "levels," and a student who displays proficiency in an area through performance on an achievement examination is permitted to omit lower level courses and to proceed immediately to work on a higher level. This is a plan used in one form or another at Chicago, Florida State, and Louisville. At the University of Florida, a variation of the plan permits the student to earn credit in general education courses by successful completion of course examinations "by application," which is to say, without regular course matriculation.

Still another use of examinations is that of providing an opportunity for students to demonstrate an overview of a broad field of knowledge. This is the integrating examination which calls upon the student to draw together the diverse threads of knowledge. At Oklahoma State each student must successfully complete a general education examination prior to the completion of his junior year. At Antioch the integrating examination is the last of three "level"

examinations, and it is given shortly before graduation. At Chatham the general examination is scheduled in the senior year.

#### Examinations: Types

Examinations are of the objective, essay, oral, and combination types. At Wright and Reed they are of the objective type, which is to say that they include multiple-choice, matching, true-false, and fill-in questions. At Harvard, Haverford, and Wesleyan they are of the essay type. At St. John's they are oral. The remainder of the institutions report the use of some type of combination examinations which include both objective and essay parts. At the University of Florida, for example, three examinations in the humanities course are scheduled during the semester. The last of these, the final, is completely objective. The other two are progress tests, one being objective, the other, essay.

#### Examinations: Authorship

The most common form of examination authorship is that of the single-instructor examination prepared by the discussion section instructor for the use of his own students. This is the situation in which the usual practice is for the instructor to be solely responsible for assigning grades to his students. Although the instructor may be given complete authority for the composition of his examinations, he may be expected to submit them for departmental approval, as in the cases of Florida State and Reed.

At Boston, the University of Florida, Haverford, Wesleyan, and Wright, examinations are made up through the joint effort of the department. In the case of Haverford, however, the individual instructor is responsible for administering the examination and the assignment of the grade. At the other institutions some external agency such as an examining board may be in charge of administering the tests. At Chicago and Michigan, the examinations are in the hands of a board of university examiners responsible for their composition, administration, and evaluation.

Another form of authorship is a combination plan in which the individual instructor contributes questions based on the work of the classroom and other questions are prepared by lecturers or other persons who have given instruction on a department-wide basis. This is the plan of Chatham, Reed, and Stephens.

#### Grades: Assignment

Grades are sometimes assigned on the basis of action by a department or division, sometimes solely on the basis of the recommendation of the individual instructor, the latter being the more common plan.

Where grades are assigned by department action, the plan is customarily one of taking into consideration student achievement both in the classroom and in such department activities as examinations. This is the plan at the University



of Florida, for example, where the grade assigned to the student depends not only on his performance in the classroom as evidenced by achievement on quizzes, participation in class discussions, and the like, but also on his performance on the departmental progress tests and examinations. An exception to this plan is the case of the University of Chicago where the entire grade is based on performance on a final examination. In all events, where action by the department determines the final grade, some type of departmental examination is employed.

The more common plan is that of permitting the individual instructor to assign grades to his own students. Over half of the institutions of the study report such a practice. Where this is the case, it is usually coupled with the use of instructor-made tests, although the practice at Haverford, in which tests are made by the department and grades given by the instructor, is an exception. Perhaps the reasoning involved in permitting the instructor to assign the grade is that the individual instructor is more closely acquainted with the work of his students and, accordingly, the best qualified person for the assignment of a grade.

#### Grades: Evaluation Factors

An examination of the materials supplied by the several institutions reveals that the basis for the assignment of grades is seldom spelled out in detail. This is a

circumstance occasioned by the fact that in many instances the instructor alone is responsible for assigning grades, and the result is that there is a great deal of variation in practice dictated by personal preferences. In view of these conditions, it does not seem fruitful to attempt the establishment of a number of distinct categories of factors and a description of the precise manner in which each enters into grade assignments. Rather, it seems preferable to confine this analysis to a description of general practices evidenced by the several institutions of the study.

In the first place, the practice of allowing some credit for classroom performance in matters of quizzes, reports, and discussions is fairly common practice. Combined with these may be work done outside of class, such as the preparation of book reports, essays, or other special projects. At Wesleyan, for example, the final grade is determined by granting one-third credit each for classwork, essays, and the final examination. A similar plan is followed at Boston.

In other instances, the proportion of credit given to performance on tests and examinations may be much greater. At Michigan the proportion of credit is about evenly divided between classwork and final examination. At the University of Florida, classwork is given one-fourth credit, the examinations three-fourths. Finally, at Chicago classwork is

given no weight, the entire grade depending upon the final examination.

Grades: Emphasis

Another aspect of grading practices is the extent to which the practices themselves contribute to emphasizing the importance of grades. In some instances, notably that of Chicago, the grade assumes large importance because of the attention focused on earning it through one examination. It seems safe to assert that in many instances, students attach an undue importance to grades, which are only arbitrary symbols signifying successful completion of a course, or failure to do so. Interestingly enough, nothing is ever said in statements of educational objectives regarding the achievement of a grade, though the grade is regarded as a most important outcome of a course by most students.

In some institutions a conscious attempt is made to de-emphasize the importance of grades, to bring to the fore the attainment of more respectable educational aims. At Reed the approach is that of delaying until graduation all reports of actual grades earned. The student is advised of his generally satisfactory or unsatisfactory progress at regular intervals, and through conferences with his instructors, ways are sought to improve the quality of his work. The plan at St. John's is to hold for each student an oral examination given by his seminar leaders. This is followed

by the "don rags," a period of evaluation of the student by his tutors and by himself, during which the emphasis is not on grades, but on ways of bettering his work.

### Summary

Taken collectively the general education and humanities goals of the institutions of the study are in agreement with the more commonly accepted statements of goals which appear in the literature of general education. The general education goals which are mentioned most frequently by the institutions of the study are those having to do with the development of qualities of broad perspective, good citizenship, and critical thinking. The lesser goals of general education include those related to effective personal and family living, the cultural heritage, the familiar phenomena of the universe, the enjoyment of the arts, and moral and spiritual values.

The most frequently mentioned humanities goal is that of providing an acquaintance with the cultural heritage. Lesser objectives include those having to do with understanding and appreciating the arts, critical thinking, awareness of the interrelationships among branches of knowledge, the development of a personal philosophy, and personal maturity.

All of the humanities goals contribute directly to

some of the general education goals, and indirectly to the others. The area in which the most direct contribution is made is that of acquaintance with the cultural heritage and the enjoyment and appreciation of the arts.

The institutions of the study have implemented their humanities goals through a variety of practices in the matters of subject matter, instructional materials and methods, and procedures of evaluation. The subject most commonly included in general education humanities programs is literature, with the arts and philosophy being almost as common. The instructional material most widely used is the complete work, frequently in combination with a syllabus or other material. The preferred method of instruction appears to be the discussion method in a classroom situation led by the same instructor throughout the course. In matters of evaluation, the use of instructor-made essay tests and instructor-assigned grades prevails.

## CHAPTER V

### SUMMARY AND CONCLUSION

This study has attempted to show how twenty-five general education humanities programs are operated in terms of aims, patterns of organization, and instructional techniques. Prevailing practices in these areas have been described and classified in order to point up current trends. It is probably true that each institution must seek out the type of organizational approach best suited to its own particular set of needs and purposes, and it is possible that the ends of general education may be served in a variety of ways.

The purpose here has not been to evaluate the effectiveness of individual programs or to assert that one or another approach is superior to all others. Rather, the purpose has been to survey current practices in order to determine the answers to the basic questions of what and why and how in the teaching of the humanities in general education. The findings of the study are presented herewith in summary form under the general headings of (1) educational objectives, (2) matters of content, (3) patterns of organization, and (4) instructional techniques.



### Educational Objectives

General education objectives.--The general education objectives of the institutions of the study are in substantial agreement with the statements of objectives which appear in the literature of general education. The most commonly expressed objectives are those dealing with the development of qualities of broad perspective, good citizenship, and critical thinking. Less frequently mentioned are the objectives of transmission of heritage, enjoyment and appreciation of cultural activities, effective personal and family living, understanding the familiar phenomena of the universe, and the development of moral and spiritual values.

Humanities objectives.--The most commonly voiced of the objectives of the humanities in general education are those having to do with familiarity with the cultural heritage and the understanding and appreciation of the arts. Lesser objectives include the development of qualities of critical thinking, awareness of the interrelationships which exist among branches of knowledge, personal philosophy, personal maturity, and leisure time use.

Relationships of objectives.--All of the humanities objectives contribute directly to some of the general education objectives, and indirectly to the remainder. The areas of general education goals which receive the greatest support from the humanities goals are those which have to do with

the cultural heritage and the understanding and appreciation of the arts, the development of critical thinking, and awareness of interrelationships among branches of knowledge.

### Matters of Content

Content defined.--In current practice the following subject-matter areas constitute the normal content of general education humanities programs: literature; the arts, including the plastic and graphic arts, music, and the combined arts, such as opera and drama; and, philosophy. To a lesser extent history and religion are considered as proper ingredients of humanities programs, and finally, the areas of communication and foreign language are sometimes included.

Content selected.--The favorite among subject-matter areas is literature, that subject being included in every one of the selected humanities programs. Because literature is universally available and is a reflection of the other arts as well as the expression of man's ideas and ideals, his joys and his sorrows, literature appears to be particularly appropriate as the staple item in the humanities curriculum.

Hardly less popular than literature in the content of humanities programs are the arts, with a wide range of choice and approach being evidenced. The approach is sometimes that of the aesthetic concepts and principles in art, sometimes the role of the arts in daily life, or it may be

major historic styles or an attempt to understand creative purposes. The objective of creative activity on the part of the learner finds expression in one or two instances in which arrangements are made for student participation in the arts in a degree beyond that of consumers.

The study of philosophy occurs specifically in the humanities programs of all but four of the institutions, and in those four philosophy is included elsewhere. The approach to philosophy is through the application of philosophic theory to practical issues, in most instances. The attempt is made to teach philosophy as a vital and fundamental subject, and not in terms of museum-like philosophic systems.

For the most part history is selected in the humanities more in terms of providing chronological sequence and order than in terms of history for history's sake. The cultural epoch plan, in which great historical periods are studied in terms of their cultural activities, is a frequently used device.

Like history, the study of religion is frequently included indirectly in programs of humanities. In programs which stress the enjoyment and appreciation of the creative arts, neither history nor religion is apt to find any great emphasis. At Southwestern at Memphis these two subjects find greatest emphasis in Man in the Light of History and Religion.

Communication is formally recognized in only one

instance as a part of the humanities program, but the improvement of skills in communication appears to be at least an indirect concern of all humanities programs. The case for foreign language in the humanities is doubtful. It occurs only once, and in a situation involving the use of distribution requirements. It is unlikely that foreign language will ever be included in any type of integrated humanities program.

### Patterns of Organization

Philosophic patterns.--The prevailing organizational approach in terms of philosophy is that of neo-humanism, a philosophic pattern which emphasizes the development of a set of values and purposes which are in harmony with the heritage of the western tradition. Opinions regarding these values tend to differ in matters of degree, and accordingly, programs tend to vary as a result of the eclectic nature of neo-humanism. As a whole, they are rather conservative in the sense that they are the preservers of tradition.

A less common philosophic approach is that of rationalism, in which the chief emphasis is upon the cultivation of the intellect. Man's intellectual powers are considered to be his greatest asset, and the universal task of education is thus interpreted to be the development of

those powers. This objective gives rationalism a singleness of purpose which makes for a considerable degree of unity among the proponents of the movement. Though it is scarcely the avowed purpose of the rationalists to preserve tradition, their educational program which consists of the study of great books of the western tradition does tend to this end.

Still another philosophic approach is that of instrumentalism, an approach which embraces the pragmatic theory of truth and emphasizes the practical uses of knowledge. The program of the instrumentalist, therefore, seeks to bring to bear on everyday issues the wealth of accumulated experience which education has to offer. This is the philosophic approach which seems to be attuned to the nature and needs of general education as it is expressed in terms of such objectives as the development of the individual as a person and as a member of society.

Administrative patterns.--The pattern of administrative control favored by the institutions of the study is some type in which there is a considerable degree of freedom from the customary restraints of conventional departments. In some instances this takes the form of a general humanities department in an educational unit such as a general college. In other instances, there may be a special staff and a chairman entrusted with the responsibility of conducting general work in the humanities, with this chairman responsible

to some higher echelon of authority such as a director of general studies. If the situation is that of the general college, it may well be that a full-time staff is provided for general education teaching. If the situation of the second instance obtains, the staff may serve on a part-time basis, dividing its teaching with another department or area. The advantage of this type of plan is that attention is focused directly on the general education program, and the humanities staff is given a certain amount of freedom to develop the kind of program best suited to the objectives of the institution.

Other types of administrative control are those in which conventional departments administer the general education humanities program. This is the plan normally associated with the use of distribution requirements. It may be quite successful, or it may be that the cause of general education is considered less important than the demands of conventionally organized subject matter. In any event, it is probably true that a type of administrative arrangement such as that mentioned in the preceding paragraph is more conducive to the implementation of a strong general humanities program.

Operational patterns.--Of the five types of operational pattern observed among the institutions of the study, the most common is that which--for lack of a better



term--is called the modified survey course. These courses are scarcely the type of course which was criticized a few years ago for trying to be all things to all people, of attempting too much and accomplishing too little. Rather, they are surveys in the more positive sense of the term, courses which try to bring integration to the study of the diverse fields of general humanities. In some instances, the plan is a single, unified course which includes materials from several humanities areas; in others, it is a combination of courses which collectively form a mosaic of humanities. For example, at the University of Florida a single, integrated course is used. At the University of Louisville, on the other hand, a course in world literature is required and students must choose from among others in the humanities area. The disadvantage of the latter plan may be said to be that there is less likelihood of meaningful integration. ✓ At the same time, such an objection might be countered with the assertion that the plan permits a degree of freedom in the pursuit of special interests.

Another plan of operation which is fairly common is that of distribution requirements, in which students must earn a specified number of credits in the humanities area. Such a plan may be put into operation with a minimum of interference with traditional departmental organization. It is largely an administrative device, and unless it is accompanied

by the introduction of sound general education humanities courses, it may do little to further the cause of general education. Too much is left to chance in the matter of the meaningful integration of the humanities fields in this approach. Knowledge is too apt to remain pigeonholed in sundry departmental offerings.

Several other varieties of operational approach deserve mention. One of these is the functional subject-matter approach which looks to the practical life activities of the learner for educational objectives. Although such activities are not ignored entirely by other approaches, this is the plan which gives them greatest prominence. The example used in this study, Stephens College, had done more to popularize this approach than any other institution.

Another plan was observed at St. John's where the scheme of operation revolves largely around the reading and discussion of one hundred great books. Many of these titles are involved in the programs of other institutions, but only at St. John's are they such an integral part of the curriculum. Still another plan was observed at Sarah Lawrence where the exact opposite of the situation at St. John's is evidenced. Whereas the curriculum at St. John's is completely prescribed, none of the curriculum at Sarah Lawrence is prescribed. This plan for individualized curricula is the most complete expression of the instrumentalist philosophy, on the one hand, and the completely prescribed curriculum is the most

complete expression of the rationalist, on the other.

Perhaps the fact that so many of the institutions have programs which fall somewhere between the two extremes of the great books approach and the individualized curricula approach is a reflection of a tendency to seek solutions in compromise, in middle ground between two extremes.

### Instructional Techniques

Materials of Instruction.--The type of instructional material found in the largest number of instances is the complete work. Every type of program, whether classified in terms of philosophy, administration, or operational expressed a high regard for the use of the complete work, especially in the study of literature. The amount of attention devoted to the complete work ranges from the plan of St. John's to others in which only one or two complete works are studied, the emphasis depending upon the amount of time and other materials included in the program. In any event, the preference for the complete text rather than the anthology excerpt is marked. Paperbacks are commonly used.

Another useful type of instructional material is the syllabus, usually an inexpensively reproduced item which contains course outlines, assignments, discussion questions, and sometimes pictures or expository materials. The syllabus is normally prepared for local use and is used in combination

with other materials such as complete texts of novels or plays. The use of the comprehensive syllabus is one indication of a paucity of any type of standard textbook which is inclusive enough for use in a general humanities program. Normally each institution wishes to tailor its own program. Sometimes these syllabuses evolve into published books which become available for general use.

Another variety of instructional material used by some of the institutions is the textbook or anthology. As mentioned above, the use of textbooks is restricted by the lack of good examples and by the desire of some institutions for a type of program more flexible than that of textbook use. Frequently some type of anthology finds use, particularly in the study of literature where there is a need for a single work including a variety of materials, though this type of use is frequently supplemented by the use of one or more complete texts.

Library and audio-visual materials are particularly valuable in the absence of a central textbook. Films, art reproductions, recordings, and a variety of such materials find use in general humanities programs.

Methods of Instruction.--The methods of instruction which find greatest use are the single-instructor approach and the discussion method. The prevailing pattern is that of a discussion section led by a single instructor who

handles all phases of instruction. A variation is the plan in which the instruction of the classroom is supplemented by one or more lectures or lecture-demonstrations per week, frequently conducted by specialists or experts in the field. The advantages of the single-instructor method are that one person is in a better advantage to bring integration into the study of the various aspects of the humanities, and one person is in a better position to know and work with each student as an individual.

Another method of instruction involves the use of honors sections for students who show exceptional ability. Other methods also used in carrying on instruction include multiple-instructor classes, field trips, workshops, and individual work. In the multiple-instructor class, a situation which does not find much favor among the institutions of the study, a single class is conducted by several instructors who are specialists in their fields. Field trips are used to take advantage of museums, exhibits, or other features of interest. Humanities workshops provide an opportunity for students to engage in creative activity, although the use of such facilities is limited to two or three institutions. Individual work is used in a majority of the institutions to permit students to demonstrate individual abilities and to pursue special interests.

Methods of evaluation.---The most commonly used

method of evaluation is that of instructor-made tests and examinations. These tend to be of the essay type, and where such examinations are used, the common practice is for the instructor himself to assign the grades of his students, taking into account whatever factors such as classroom participation, the preparation of reports, or written assignments as he chooses.

In some situations, notably that of the large university, it is more common to use largely objective examinations prepared on a departmental basis or by a board of examiners, and to weight these examinations heavily in the assignment of grades. In only one instance, that of Chicago, does the entire grade depend upon performance on one examination.

In other situations, some use is made of such evaluative techniques as the oral examination, the conference method, and the delayed reporting of grades. The delayed reporting of grades is used to de-emphasize the importance of grades, the report being given only at graduation.

Generally speaking, the practices involved in the evaluation of students and the assignment of grades is a category difficult to define, one which, perhaps, has a potential for much development and improvement. Unfortunately, most evaluation remains a matter of measuring subject matter



achievement, with some forays into the area of critical interpretation and effective thinking.

### Conclusion

In terms of the institutions of this study, the average general humanities program is one which is operated within a framework of neo-humanistic goals under the administration of an independent or semi-independent unit. It is apt to consist of one or more modified survey-type courses. One instructor is completely responsible for a discussion-type class made up of approximately twenty-five students, with occasional help being offered by a special lecturer. The work of the class is carried on through the use of complete texts by such authors as Homer, Plato, Shakespeare, Goethe, Dante, Orwell, and Maugham. In addition students make use of a course syllabus and such other works as a standard references, paperbacks, and audio-visual materials. Students study reading assignments and participate in class discussions, prepare an occasional essay, and take examinations prepared by their instructor. At the end of the course, the instructor assigns a grade, employing whatever type of evaluative criteria he may prefer.

The findings of this study indicate that the organizational approaches used in the development of humanities programs in college programs of general education can

be classified in terms of philosophy, administration, and operation. On the basis of the institutions of the study, it may be said that those given the responsibility of organizing and operating such programs have, in large part, identified the role of the humanities with the neo-humanistic objectives of preserving the values and traditions of the western heritage. In the area of administration, they have attempted the establishment of patterns of control which provide general humanities programs with a considerable amount of freedom from the restraints of conventional subject-matter departments. With respect to operation they have favored an approach intended to enrich the cultural backgrounds of students, and to provide for a broadened prespective.

For the most part, the categories of organizational approach are not mutually exclusive. As spelled out in terms of objectives, there appears to be little room for disagreement--no one will deny that students should think critically, understand their heritage, and develop into mature individuals. But emphasis, as reflected in implementation, most assuredly differs from one approach to another. Those who adhere to one point of view would emphasize the cultivation of the intellect, while others would seek the preservation of certain values or the development and growth of the learner.

It seems evident that those charged with the development and evaluation of general education humanities programs must look to the establishment of programs which are consistent with the findings of research as they relate to the psychology of learning and the development of the individual. The organization of such programs will seek the resolution of conflicting philosophical and psychological theories in the interest of a sound approach to general education. Perhaps efforts in that direction may be made through a consideration of such questions as:

1. What kind of educational experience best serves the needs of both the learner and the society in which he lives?
2. What are the most effective means of implementing the desired educational experience?
3. What evaluative criteria should be employed in the desired educational situation?

Accordingly, this study is concluded with the following recommendations for further study:

1. It is recommended that ways be explored for the continual refinement and implementation of humanities objectives to the end that maximum contribution may be made to the realization of the goals of general education.
2. It is recommended that a continuing study be made of ways in which meaningful integration can be achieved among the several areas of knowledge which are identified with the humanities.
3. It is recommended that techniques of evaluation be devised which will serve effectively in the evaluation of the educational experiences afforded by general education humanities study.

APPENDIX A

A Sample Letter of Inquiry

Chipola Junior College  
Marianna, Florida  
April 28, 1958

Dr. W. E. Sweetland  
Department of Humanities  
Michigan State University  
301 Morrill Hall  
East Lansing, Michigan

Dear Dr. Sweetland:

In response to an inquiry directed to Michigan about one month ago, your name was sent to me as that of the person to whom certain questions concerning the humanities program might be addressed.

I am doing a doctoral dissertation on the treatment of the humanities in college programs of general education in about thirty-one institutions. I am particularly interested in the philosophic, administrative, and operational characteristics of such programs. I am submitting to you a few questions which will supplement material I have been able to find elsewhere on the Michigan plan.

In the absence of any printed questionnaire, the questions are listed in outline form so that you may write as much or as little as you find appropriate on each item. If you will label your response with the outline identification, I shall be able to follow your remarks quite easily.

#### QUESTIONS

##### I. Philosophic

- A. What are the objectives of the humanities course or program?
- B. Where may a statement of these objectives be found?
- C. Through what process were these objectives developed?

##### II. Administrative

- A. What is the course title?
- B. When was the program started?

- C. If the humanities include literature, philosophy, the arts, music, and sometimes religion and history, which of these are contained in your program, and in about what proportion?
- D. How are the several components integrated? Is it primarily through a compulsory pattern of courses, unified courses, or some other plan?
- E. Is the humanities course required of all students?
- F. How many students are enrolled in the course yearly?
- G. How do the humanities fit into the over-all program of general education in your school? What is the length of time devoted to humanities?
- H. From the standpoint of administration, is there a separate department of humanities with its own chairman? If not, how is it handled?
- I. Do those teaching humanities have this teaching as their primary responsibility, or do they have primary responsibility to some other department or subject area?
- J. How many humanities instructors are on the staff?

### III. Operational

#### A. Instructional Procedures

- 1. Through what arrangement of discussions, lectures, or other means is the course operated?
- 2. What is the nature of the text or other materials actually owned by the student?
- 3. How are the above materials supplemented?
- 4. What course practices are considered especially useful in the achievement of course objectives?
- 5. What techniques are employed to individualize instruction to meet special interests? (oral reports, notebooks, creative work, or other)
- 6. Is any provision made for ability grouping or honors sections?
- 7. Is teaching done by a single instructor or collaboratively? Please describe.
- 8. Please list other pertinent facts regarding your instructional procedures if these facts have not been touched on above.



B. Evaluative Procedures

1. Is evaluation the responsibility of the individual instructor? If not, whose?
2. Are departmental tests used? If so, how are they made up? If not, what kind is used?
3. Are tests of the so-called "objective" type, the "essay" type, or some other?
4. Do examinations include items not specifically covered in the course in order to test the student's range of information?
5. Can any general statement be made regarding the determination of final grades? For example, how much of the final grade depends on written examinations?

IV. Miscellaneous

- A. How may I obtain examples of syllabi, course outlines, or other materials used in the course?
- B. What bibliographic references concerning the program at Michigan can you give me?

Dr. Sweetland, I appreciate very much your helping me by providing some essential information. As you know, there is not very much research available on humanities programs, and while there may be no one "ideal" program, there is clearly a need to know more of what the other fellow is doing in this vital area of general education. Thank you very much.

Sincerely yours,

Ned LeRoy Haven

APPENDIX B

A List of Course Titles

Antioch	The Historian and Western Civilization (H 101-102), American Civilization (H 105-106), Reflective Thinking (Ph 101-102), Present-Day Religions (Ph 111-112), Introduction to the Arts (CA 101-102), French III (FL 107-108), German III (FL 125-126), Spanish III (FL 145-146), Elements of Poetry (L 113-114), Techniques of Fiction (L 115-116), Fiction and Life (L 117-118), Development of Prose (L 119-120), Contemporary Writing (L 123-124), Language Habits in Human Affairs (L 125-126), Self and Society in the Novel (L 127-128), The Language of Science (L 131-132)
Boston	English and Humanities
Chatham	The Arts (B 1-2, B 101-102)
Chicago	Humanities 1, Humanities 2, Humanities 3
Colgate	Problems in Philosophy and Religion (C 13-14), Music and the Visual Arts (C 21), Literature (C 22)
Colorado	The Basic Course in Humanities (Humanities 1, 2, 3)
Florida State University	Humanities (Humanities 201-202)
University of Florida	The Humanities (C 51-52)
Harvard	Epic and Novel (Humanities 2), Crisis and the Individual (Humanities 3), Ideas of Good and Evil in Western Literature (Humanities 4), Ideas of Man and the World in Western Thought (Humanities 5), Interpretation of Literature (Humanities 6), Uses of the Comic Spirit (Humanities 7)
Haverford	Interpretation of Life in Western Literature (Humanities 21-22)

Louisville	Introduction to World Literature (Humanities 201), Introduction to Architecture (Humanities 202), Introduction to Painting (Humanities 203), Introduction to Music: Materials (Humanities 206), Introduction to Music: Styles (Humanities 207)
Michigan	Humanities (Basic 241, 242, 243)
Minnesota (Program of Interdisciplinary Studies)	Humanities in the Modern World I, II, III (Hum 1, 2, 3), The European Heritage (Hum 11, 12, 13), American Life I, II, III (Hum 21, 22, 23), Principles of Art (Art 1), Introduction to Music (Mus 10), The Art of the Theater (Spch 8)
Oklahoma	Foundations of Western Culture (Humanities 214), Our Modern World (Humanities 224)
Princeton	Humanities 201-202
Purdue	Introduction to Literature (English 230-231), Art Appreciation (Art 355), Art of the Motion Pictures (English 376), Literature and Modern Thought (English 580), Ethical Problems in Modern Literature (English 581), Music for the Listener (General Studies 370), The Arts and the Observer (General Studies 375), The Artist and his Art (General Studies 376), Great Issues (General Studies 435-436), Appreciation of the Theatre (Speech 353-356), and philosophy: Introduction to Philosophy (310), Ethical and Aesthetic Values (311), Basic Problems in Thought (315), The Growth of Modern Thought (513-514), A History of Western Thought (517-518)
Reed	Humanities 11-12
St. John's	Great Books

Sarah Lawrence	(individualized curricula)
Southwestern	Man in the Light of History and Religion
Stephens	General Humanities (Humanities 1-2)
Wesleyan	Great Books (Humanities 1-2)
Western Washington	General Literature (English 263, 264, 265), Orientation (Art 101), Orientation in Music (Music 101), History of Civilization (History 105-106)
Wisconsin Program of Inter- grated Liberal Studies	Greek and Roman Culture (ILS 11), Medieval and Renaissance Culture (ILS 12), European Culture: 1750-1850 (ILS 13), Recent American Culture (ILS 14)
Wright	Humanities 201-202

## APPENDIX C

### The Great Books



## The St. John's List of Great Books

This list is subject to revision, this version coming from the 1957-1959 St. John's catalogue. Books read only in part are indicated by an asterisk.

Homer:	<u>Iliad, Odyssey</u>
Herodotus:	<u>History*</u>
Aeschylus:	<u>Agamemnon, Choephoroe, Eumenides, Prometheus Bound</u>
Sophocles:	<u>Oedipus Rex, Oedipus at Colonus, Antigone</u>
Euripides:	<u>Hippolytus, Medea</u>
Aristophanes:	<u>Clouds, Birds</u>
Hippocrates:	<u>Airs, Waters, and Places, Ancient Medicine, Oath, Sacred Disease</u>
Plato:	<u>Ion, Gorgias, Meno, Republic, Apology, Crito, Phaedo, Symposium, Parmenides,* Theaetetus, Sophist, Timaeus, Phaedrus</u>
Thucydides:	<u>History of the Peloponnesian War</u>
Aristotle:	<u>Generation of Animals,* On the Soul,* Physics II, III, IV, VIII, Metaphysics I,* V,* VI, VII,* XII, Nicomachean Ethics,* Politics,* Poetics, Oreganon*</u>
Euclid:	<u>Elements</u>
Archimedes:	<u>Selected Works*</u>
Apollonius:	<u>Conics I-III</u>
Lucretius:	<u>On the Nature of Things</u>
Virgil:	<u>Aeneid</u>
The Bible*	

Epictetus:	<u>Discourse,* Manual</u>
Tacitus:	<u>Annals</u>
Plutarch:	<u>Lives*</u>
Nicomachus:	<u>Arithmetic*</u>
Ptolemy:	<u>Almagest*</u>
Galen:	<u>On the Natural Faculties</u>
Plotinus:	<u>Fifth Ennead</u>
Augustine:	<u>Confessions, The City of God*</u>
Thomas Aquinas:	<u>Summa Theologica*</u>
Dante:	<u>The Divine Comedy</u>
Chaucer:	<u>Canterbury Tales,* Troilus and Cressida</u>
Pico della Mirandola:	<u>On the Dignity of Man</u>
Rabelais:	<u>Gargantua and Pantagruel*</u>
Machiavelli:	<u>The Prince, Discourses*</u>
Luther:	<u>Commentary on the Epistle to the Galatians*</u>
Calvin:	<u>Institutes*</u>
Copernicus:	<u>On the Revolution of the Spheres*</u>
Montaigne:	<u>Essays*</u>
Bacon:	<u>Novum Organum</u>
Gilbert:	<u>On the Magnet*</u>
Kepler:	<u>Epitome of Copernican Astronomy IV, V</u>
Donne:	<u>Poems*</u>
Shakespeare:	<u>Richard II, Henry IV, Parts 1 and 2, As You Like It, Twelfth Night, Othello, Hamlet, Macbeth, King Lear, Tempest</u>

Cervantes:	<u>Don Quixote</u>
Harvey:	<u>Motion of the Heart and Blood</u>
Galileo:	<u>The Two New Sciences*</u>
Descartes:	<u>Rules for the Direction of the Mind,*</u> <u>Discourse on Method, Geometry*</u> <u>Meditations</u>
Hobbes:	<u>Leviathan*</u>
Spinoza:	<u>Theological-Political Treatise</u>
Milton:	<u>Paradise Lost,* Samson Agonistes</u>
Bunyan:	<u>The Pilgrim's Progress</u>
Pascal:	<u>Pensées*</u>
Racine:	<u>Phèdre</u>
La Fontaine:	<u>Fables*</u>
Newton:	<u>Principia,* Optics*</u>
Huygens:	<u>Treatise on Light*</u>
Locke:	<u>Essay Concerning Human Understanding,*</u> <u>Second Essay on Civil Government</u>
Berkeley:	<u>Principles of Human Knowledge</u>
Leibniz:	<u>Essay on Dynamics, Discourse on</u> <u>Metaphysics, Monadology, Correspondence</u> <u>with Arnould</u>
Swift:	<u>Gulliver's Travels, The Battle of the</u> <u>Books</u>
Vico:	<u>The New Science*</u>
Fielding:	<u>Tom Jones</u>
Montesquieu:	<u>The Spirit of the Laws*</u>
Hume:	<u>Enquiry Concerning Human Understanding,</u> <u>Dialogues Concerning Natural Religion</u>
Voltaire:	<u>Candide, Micromegas</u>

Gibbon:	<u>Decline and Fall of the Roman Empire*</u>
Rousseau:	<u>Essay on the Origin of Inequality, Social Contract</u>
Lessing:	<u>Education of Mankind</u>
Schiller:	<u>Poems*</u>
Adam Smith:	<u>Wealth of Nations*</u>
Kant:	<u>Critique of Pure Reason,* Critique of Practical Reason,* Critique of Judgment*</u>
Lavoisier:	<u>Treatise on Chemistry*</u>
<u>United States Constitution</u>	
<u>Federalist Papers</u>	
Goethe:	<u>Faust,* Sorrows of Young Werther, Poems*</u>
Hoelderlin:	<u>Poems*</u>
Hegel:	<u>Philosophy of History</u>
de Tocqueville:	<u>Democracy in America (abridged)</u>
Kierkegaard:	<u>Philosophical Fragments, Fear and Trembling</u>
Faraday:	<u>Experimental Researches in Electricity*</u>
Lobachevski:	<u>Theory of Parallels</u>
Balzac:	<u>Father Goriot</u>
Stendhal:	<u>Red and Black</u>
Flaubert:	<u>Madame Bovary</u>
Boole:	<u>Laws of Thought*</u>
Darwin:	<u>Origin of Species,* Descent of Man*</u>

Marx:	<u>Capital* Communist Manifesto,</u> <u>Preface to Critique of Political</u> <u>Economy*</u>
Mendel:	<u>Experiments in Plant Hybridization*</u>
Tolstoi:	<u>War and Peace</u>
Nietzsche:	<u>Birth of Tragedy, Beyond Good and Evil</u>
Dostoevski:	<u>Crime and Punishment, The Possessed</u>
George Cantor:	<u>Transfinite Numbers*</u>
Dedekind:	<u>Essays on Numbers*</u>
Baudelaire:	<u>Poems*</u>
William James	<u>Psychology--Briefer Course*</u>
Poincaré:	<u>Science and Hypothesis</u>
Freud:	<u>A General Introduction to Psycho-</u> <u>analysis</u>
Thomas Mann:	<u>Death in Venice</u>
Valéry:	<u>Poems*</u>
Einstein and Infeld	<u>The Evolution of Physics</u>
Documents from American History	
<u>Charter of the United Nations</u>	

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## BIOGRAPHICAL SKETCH

Ned LeRoy Haven was born in Plant City, Florida, on August 16, 1925. He attended the public schools of that city. His undergraduate and graduate studies were pursued at the University of Florida where he earned the Bachelor of Arts and Master of Education degrees.

A lieutenant in the United States Naval Reserve, he served twenty-eight months on active duty with the United States Navy.

Since 1955, he has been a member of the faculty of Chipola Junior College in Marianna, Florida, where he has been an instructor in the Division of Communication and Humanities and since 1958, Director of Public Relations. Prior to his service at Chipola, he gained teaching experience as an assistant in the Department of English at the University of Florida and as a member of the faculty of Florida Southern College for the summer session of 1955. In January of 1959, he was granted a one-semester leave-of-absence from Chipola in order that he might devote full time to the completion of his doctoral studies.

He is a member of the National Education Association (Life Member), Kappa Delta Pi, and Phi Delta Kappa.

This dissertation was prepared under the direction of the chairman of the candidate's supervisory committee and has been approved by all members of that committee. It was submitted to the Dean of the College of Education and to the Graduate Council, and was approved as partial fulfillment of the requirements for the degree of Doctor of Education.

June 8, 1959

Dean, College of Education

Dean, Graduate School

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